

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, SEPT. 28, 1916

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Pastor T. L. Sasser had Rev. S. G. Pope with him in a meeting at Brooksville last week.

Pastor Bostick at Columbia is taking a class through the study of the book, "Winning to Christ," and people are joining the church upon profession of faith.

Dr. W. T. Tardy, who has been paralyzed for several years, and to whom the doctors gave no hope of recovery, is now able to walk and gradually gaining his strength, as he believes, in direct answer to prayer.

A. K. Godbold reports: "The First Baptist Sunday School had an attendance Sunday of 350. This is the largest ever except on the first Sunday in September, the occasion of the opening of the new Sunday School building, when there were 440."

Invitations are out to the marriage of Mr. Elbert Cecil Stevens and Miss Alice Eaton Burnett, at the Baptist church, Allensville, Ky., on October 10th. Mr. Stevens is one of the editors of the Western Recorder and the bride elect is the daughter of our friend, J. H. Burnett, pastor of the Baptist church. This seems a happy union of congenial spirits and they have the good wishes of a host of friends.

Brother J. Franklin Ray, who is on a furlough from his mission work in Japan, has moved from Blue Mountain to Birmingham, Ala., and is engaged in the church-to-church campaigns, representing foreign missions, in connection with the state workers in North Alabama. He says, "Some of these associations are great Baptist strongholds, but need enlisting in the organized work. There are still some who make more of footwashing than of the great commission. Others are waking up to the importance of world-wide missions."

David said, "Cleanse thou me from secret faults. Keep back thy servant from presumptuous sins. Then shall I be free from the great transgression." If we do not have the Word of God search out the sins of our hearts, bring them to light, condemn them and expel them, we will soon be guilty of presumptuous sins; that is, of sins committed knowingly. If we consent to sin we shall soon be guilty of the great transgression, that is, of throwing off restraint and refusing recognition to the authority of God in our lives. This is the progression of sin, until it is guilty of high treason, the capital offense, the final renunciation of God's claim to control.

Did you quote Paul as saying, "Old things are passed away and all things are become new?" Not exactly. He says, "Old things are passed away; behold they are become new." The old things themselves have become new. They are only passed away in the sense that by Christian experience they have become to us transfigured, seen in a new light, having a newly discovered purpose and relationship. Your outward condition may not have greatly changed by your becoming a Christian, but your whole relationship and attitude to it has changed. It has a new meaning and purpose, your location, your family life, your social relations, your finances, your business. These now furnish your opportunity and your appeal to Christian service. We are, therefore, to "walk in wisdom toward them that are without buying up the opportunity."

It is sometimes said that the rewards which the Old Testament promises are material and those promised in the New Testament are spiritual. There may be special emphasis, first, on the material and then the spiritual, for Paul says in I Cor. 15:46, "That is not first which is spiritual, but that which is natural, then that which is spiritual. The first man is of the earth, earthly. The second man is of heaven." But no man can read the Old Testament Psalms and prophets without being conscious to this day of a spiritual tonic. And no man can carefully read the New Testament and not see that God is the God of this world, and this age, as well as of the age to come. "Godliness is profitable for all things, having promise of the life which now is and of that which is to come." Jesus said, "Give and it shall be given you." Paul, urging Christians to give, says, "God is able to make all grace abound unto you, that ye, having always all-sufficiency in all things may abound unto every good work." "And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing." Here it is plainly promised in the New Testament that material blessings shall follow liberal giving.

An early apostle tells us that there must be factions that they who are approved may be made manifest. Whenever there is a forward movement in the kingdom of God there will be some who draw back and resist and will finally pull away into another section, thus making divisions. It was so in the forward missionary movement which began among Baptists one hundred years ago. It did not take long for the cleavage to show and the hardshells sloughed off. It has been true in our day though the defection has not carried away nearly so many. The opposition shows itself in the cry against boards and conventions, in the false reports about expenses and contention about methods. A coterie of Baptists have assumed to themselves the title of "Landmarkers" and "Gospel Missioners," who are rather time markers and opposers of missions. It is our part to leave them to their enjoyment of the cat fight and go on to maturity.

It is said the lady superintendent of the hospital at the University of Mississippi is a Christian Scientist. That seems a huge joke; but then the whole teaching and practice of Christian Science strikes one as a joke. We hope that she will see that all medicine is given according to direction and that the doctors' orders are carefully obeyed. But what seems a more serious thing is to have the matron of the girls' dormitory a Christian Scientist. What will she do with one who gets sick? She must give the Christian Science treatment or be untrue to her faith. Or if Christian Science treatment is urged or taught it must be in violation of the faith of many patrons of the University. There are others of this persuasion, it is said, in official position on the campus. The one Baptist there must have his hands full. He has our sympathy.

Union University, Jackson, Tenn., opened with more students in the literary department than were enrolled all of last session. Congratulations to President Savage! This editor has memories of work done there when a boy of fifteen years.

It is said that not one of the 2,500 babies in New York fed on pasteurized milk have had infantile paralysis.

Rev. W. F. Hutson has resigned at Mt. Hermon, La., to accept work in Mississippi. His home is at Barto.

Pastor L. B. Campbell received four more by baptism at Chunky Sunday, the first service since their protracted meeting.

Rev. M. P. Hunt, of Louisville, Ky., is urging the building of a Baptist hospital in that city. It looks like it ought to be easy for Louisville Baptists.

The Montgomery County Association is one of the newest in the family, and meets with the Bethsaida church, twelve miles south of Killmichael, on October 24th.

More beds were recently ordered for the Baptist Hospital in Jackson, as the patients were in larger numbers than ever before and could not be accommodated with the equipment on hand.

Dr. W. A. McComb dropped in this week and was delighted with the responses that are coming in to his appeals for the Memphis hospital. They are assured of getting the amount needed for the new building.

Rev. Tom Tomlinson has resigned at Leakesville, Miss., to take effect November first. He has done a good work in his pastorate and the surrounding territory and ought to be put to work in some good field in Mississippi.

Two brethren in Marion county were recently licensed to preach, Prof. L. H. Harper, of Bunker Hill, and Prof. C. T. Carmichael, of White Bluff. These are brethren with good literary preparation and highly esteemed in their communities.

Good reports are coming in from the Sunday Schools as to their offerings for State missions last Sunday. Send in the money promptly and let every church see to it that the offering for State missions is the best in our history. It is a time when the Lord's cause has great need and our loyalty to Him is being tested. It is required of a steward that he be found faithful.

Hederman Brothers, who print The Baptist Record, have built and moved into a large addition to their plant. It is furnished with everything up-to-date for doing quick and satisfactory work in printing, book-binding, blank book manufacturing, etc. We have found them most courteous and reliable in all our dealings with them. They are Baptists and Christian gentlemen.

There ought to be the largest attendance in all our history at the next State Convention. Columbus is one of the most beautiful and hospitable little cities in the world and the First church has probably the largest auditorium of any church in Mississippi. The church and the town ought to be filled up with Baptists at the convention in November. It has been several years since the convention met on the eastern side of the State, and many more since it met at Columbus. Rev. Martin Ball, of Clarksdale, is to preach the convention sermon, and there will be an interesting program from start to finish.

Thursday, September 28, 1916.

**THE EXCELLENCY OF THE KNOWLEDGE
OF CHRIST.**
G. A. Lofton, D. D.

"Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ."—Phil 3:8.

These words of Paul are in singular contrast with his former prejudices towards the humble Nazarene. He once hated and persecuted Christianity with all the zeal and haughty bigotry of the self-righteous Pharisee. His birth, education, associations, family, predilections, religion, were all opposed to the humbling doctrine of the cross. He had boasted in the flesh, "If any man thinketh," says he, "that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless." "After the most straitest sect of our religion I lived a Pharisee." Glorying once in the pride of his legalistic purity, he now exclaims, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Exalted once in the pride of his legalistic wisdom, he now exclaims, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."

To reach this degree of humility, Paul must be thoroughly convicted, regenerated, converted. He must be a new creature in Christ Jesus, mortified in the flesh, crucified unto self, radically changed in mind, heart and body. He had to surrender friends and kindred, family and country, prejudices and education, religious associations and individual preferences—every tie of earth, or hope of earthly position, or preference. His sudden and extraordinary conversion convinced him that all his wisdom was foolishness; that all his self-righteousness was sin; that all his zeal and bigotry was blasphemy against God. The hardest man to change on earth is a self-conceited and self-righteous legalist; a zealous and bigoted ritualist. When once converted, however, their zeal and enthusiasm turns in the direction of Christ and His cause; and no men become more humble and self-sacrificing. — The very religion which is "a stumbling block to the Jew" and "foolishness to the Greek," becomes the light, the life and the wisdom of God—Jesus Christ and Him crucified.

The passionate exclamation of the text might have fallen from the lips of Peter with less force. He was but an humble fisherman, whom Jesus had lifted from the lowest callings and associations. The humility of the Nazarene struck a tender chord in Peter's heart. The gospel was chiefly preached to the poor and the illiterate—to the outcast and ostracised masses. There was something of a natural sympathy between the common people and Christ—especially as he struck at the pride, pomp and vanity of wealth, position and the self-exaltation of Phariseeism; and as he sought the elevation of the publican and the sinner. Peter could have said with more natural consistency, "O, the excellency of the knowledge of Christ Jesus my Lord!" He had no sacrifices to make; and from his original standpoint—being at the bottom of the wheel of earthly position and fortune—any excellence in Jesus Christ was discoverable to him. The haughty Pharisee, however, felt keenly and hated bitterly the scathing and stripping doctrines of Christ. Hence, Paul surrendered to the mortification, crucifixion, immolation of his flesh. He stands a miracle of conversion at the feet of Jesus. His theme, henceforth, is "Christ and him crucified," against the excellency of all human philosophy; his glory is that of the cross, against all the pride and pomp of ritualistic bondage; his aim is the salvation of souls, against all the mere zeal of gaining proselytes. "The excellency of the knowledge of Christ" becomes to him the "all in all," the alpha and omega, of wisdom and power. Human culture, the axioms

of earthly science, the eloquence of poetry and song, all are nothing and worse than nothing, if they do not exalt the cross. To reject Jesus with him, wisdom would be folly—ignorance would be bliss.

The text embraces a discussion of three thoughts which we shall briefly consider: (1) The knowledge of Christ; (2) The excellency of that knowledge; (3) Paul's estimate of it. Consider:

I. The Knowledge of Christ in Itself.

We must have a true knowledge of Christ before its excellency can ever appear, or before we can ever put a proper estimate upon it. The sun is a splendid object, but if no man ever saw it, or had but a cloudy conception of it, its excellency and glory could never be appreciated. There must be then a true knowledge of Jesus to lead us to apprehend him in the light of the text.

1. We must have a true intellectual conception of Christ. Say what we will, the intellectual faculties must take hold upon the subject. A "good ground" belief springs from an understanding heart. All true faith is based upon rational testimony. A merely emotional or "feeling" religion may be a gross superstition, and is usually the religion of ignorance. The intellect, the reasoning faculties, are the medium through which faith gets its first conceptions; and it is utterly impossible to separate faith from rational testimony in any matter, which must commend itself. True, faith must become stronger than reason, once formed; but, both in the primary and subsequent steps of faith, reason is always the guide and interpreter of faith. In order, then, to have a true intellectual conception of Christ we must have—

(1) A true conception of His person. Christ is not two persons, but two natures in one person. He is perfect man and perfect God, in what is called a hypostatic union of His divine and human natures. He is not a divine man, nor a human God; although His person is divine. He is perfect man—body, mind and soul—in which the Godhead dwells, in all its fullness, by the especial occupancy of the second person of the Trinity. "In the beginning was the word, and the word was with God, and the word was God." This word, embracing all the attributes of God, but having a different office from the Father and the Spirit, was "made flesh" and "dwelt among us." This "word," in essence, embraces the Godhead, but, officially, is the second person of the Trinity; dwelling in humanity, taking up our human nature upon Himself. Now the union of the divine and human natures constitutes the person of Christ—as one, not two, persons; as a divine, and not a human person; since the greater personality absorbs the less. A personality might have a dozen natures in it—just as each individual person has a physical, mental and moral nature embraced in it. The personality of man has in it a three-fold nature; but He is one person; and, in a higher sense, the person of Christ embraces both a human and a divine nature, absorbing or swallowing up the inferior personality of his manhood, in the union of his two natures.

(2) A true intellectual conception of Christ consists in apprehending His character. As a human being He was holy, harmless and undefiled. He, nevertheless, had all the infirmities, afflictions and sufferings of the flesh—physically, mentally and emotionally. He hungered, thirsted, wept, toiled, was tempted and buffeted just as you and I are. His human nature, however, was created sinless; and with all the tests of trial, he was perfect. Every virtue of the purest humanity shined out of his human heart—every emanation of thought from his intellect was infallible—every deed of his life was unspotted. On the other hand, there was every manifestation, through his humanity, of the indwelling Godhead. He demonstrated omnipotence, omniscience and omnipotence; absolute justice, mercy, goodness and love. He

healed the sick, raised the dead, and revealed the hidden mysteries of the eternal world. He was a perfect model as a human being, and the character of God Himself was manifested through His person, in all the fullness of the indwelling Trinity.

(3) A true intellectual conception of Christ consists in comprehending His mediatorial work. This presupposes a clear knowledge of God's holy law and of the infinity and eternity of the moral principle. The law of the Lord is perfect; and man is an eternal being, with infinite and eternal obligations under that law. As a violator of that law he is under the eternal and infinite doom of it, because sin is an infinite and eternal thing—as much so as moral holiness or righteousness. The incarnation, crucifixion and resurrection of Christ, therefore, was an absolute and eternal necessity (1) to manifest God and His law to the sinner; (2) to illustrate his infinite justice and mercy; (3) to provide a sacrifice for sin and an atonement for guilt; (4) to give the principle and inspiration of eternal life and raise the sinner from physical and spiritual death; (5) to establish a substitute, surety and advocate for the Christian, in the saving, sanctification and glorification of his soul and body. Jesus means salvation by grace, through faith, in lieu of legal ruin and the utter impossibility of redemption by legal obedience. Jesus is not a mere convenience to help us recover and get to heaven. He is an absolute, infinite and eternal necessity. Men must understand this; fly to the cross in repentance; believe on Christ for salvation. Men must be cut off from every hope even of a mixed plan of redemption—consisting partly of works and partly of grace. They must learn that "Jesus only" is the sinner's hope.

2. We must have a true experimental knowledge of Christ. Men may have clear intellectual views of Christ, and yet know nothing of Him in their hearts. Christianity is pre-eminently intellectual, but it is wonderfully emotional, when the heart believes unto righteousness. The head helps the heart to apprehend the truth of Christ; but when the heart takes hold of the doctrine, it is remarkable how the head improves the acquaintance. It is then that faith takes reason on her back and soars, beyond mountain heights, into the infinite realms of revealed wisdom. Reason unaided can only grapple with the abstract truths of Christianity; faith, warmed and intensified by the emotional nature, plunges into the spirit of Christianity. It gets down with the naked and corrupted heart at the feet of Jesus, with the Bible in its hand and with prayer in its soul, and it solves a thousand experimental mysteries that reason could never explain. Hope and love could never be inspired by a bare intellectual faith. Peace and joy and blessedness could never spring from any other fountain but a heart-faith. Intellectual knowledge may bestow the light of Scriptural truth; but it is heart-knowledge which gives the warmth, glow and heat of Christianity. Heart-knowledge sets the soul on fire. The icicle is full of light; but it is the burning sun which gives both light and heat. It is by the kindling inspirations which Christianity sets to flame on the altar of the heart, by which the Christian can say, "I know in whom I have believed, and am persuaded—"

3. We must have a true, practical knowledge of Christ. We get the theory of Christianity from the head; we get its inspiration from the heart. In both senses our knowledge is essential; but practice makes perfect. Without works faith is dead. A man may know much intellectually; he may feel much emotionally; but if his intellects and emotions do not inspire him to effort, he has lost one-third or more of this most excellent of all knowledge. Of all the bliss which man enjoys, it is to know by trial and toil the value and importance of a theory or a profession. Working for Christ, according to the truth, and according to the Spirit, is simply adding fuel, every day, to the flames and

(Continued on page 7)

A Program for Mississippi Baptists

I. WHAT TO DO.

In outlining a program for Mississippi Baptists, the first thing is to set a task. This can best be done, perhaps, by launching a five-year program, containing the following items:

1. To meet all existing obligations on all denominational institutions, and clear the slate of debt.
2. To collect all outstanding subscriptions to endowment and building and repairs on denominational institutions.
3. To increase the circulation of The Baptist Record to fifteen thousand paid subscriptions.
4. To increase our mission contributions for State, Home and Foreign Missions fifty per cent. during the five years.
5. To perfect our Sunday School, B. Y. P. U., Laymen and W. M. U. organizations in the State as now projected by the Convention Board.
6. To increase the membership of the churches of the State ten thousand per year, or fifty thousand for the five years.
7. To put on a financial system in all of our churches which will be adequate, economic and effective in financing both local and denominational interests.
8. To work for and pray for a standard of righteous living in all of our churches, which will insure spiritual power.

II. HOW TO DO IT.

In order to accomplish this task, it will be necessary to organize our forces as economically and efficiently as possible. We would, therefore, suggest:

1. That the State Convention adopt the budget system so that in the future we may proceed on a cash basis.
2. That the Convention appoint a committee of fifteen to be known as the Budget Committee, which committee shall fix the budget of the year for the Convention, this budget to include all objects under the control and direction of the State Convention, including State, Home and Foreign Missions, the Orphanage, Christian Education, and any objects the Convention may foster.
3. That this budget, after it is fixed by the Convention, be turned over to the Convention Board and that this Board be charged with the responsibility of putting on the budget and of devising such plans and putting into operation such forces as will insure the effective administration of denominational affairs in the State, and as will inform all of our people about all of our work, eliciting their co-operation and winning them to the support of each and every cause fostered by the Baptists of the State.
4. That this is not to interfere in any way with the rights of the Board of Trustees of any denominational enterprise now in existence, or that may be created in the future. That it shall only apply to the putting on of the budget fixed by the Convention, and to the collecting of the amounts fixed in that budget for each denominational institution.
5. That this plan shall not be so construed as to exclude special efforts for the endowment of schools and colleges and similar objects, or for meeting any emergency that may arise in any of the various departments of the State work; but that it does presuppose that all special movements, whether originating within or without the State, shall first be passed upon by the Budget Committee, recommended by that committee to the Convention and approved by the Convention before being launched in the State.
6. That the Convention Board shall consist of one member from each association in the State, co-operating with the Convention. These members to be elected by the Convention through its Nominating Committee from the nominees made by the district associations, each association nominating its own member of the board.

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EDITORIAL.

THE FIVE-YEAR PROGRAM.

Elsewhere in this issue will be found the outline for a five-year program, prepared as a suggestion by Secretary J. B. Lawrence, along lines discussed by a group of brethren representing nearly all departments of our organized work in the State. This matter will be brought to the attention of the convention which meets at Columbus in November, and so the outline is published now for the consideration of all the brethren. Look over it carefully; give it close study; see what good things it has to suggest and if there are any things suggested that are not good, if there are some things that ought to be changed, and if there ought to be some things in that are left out.

It has become evident that our growing work makes necessary that each department shall be adjusted to all the rest and the whole properly articulated. The secretary has studied the plans of other states and noted the excellencies of each and has adapted them to the conditions in Mississippi. The purpose is to unify our work, to avoid friction and overlapping, to save confusion and waste and to put the whole strength of the denomination equally behind every agency and department of it. This must be done in such way as to express the judgment of the whole denomination and command its enthusiastic support. As it is the work is one-sided and some of our institutions are suffering with debt and persons responsible for them are bearing the burdens of the denomination.

PROXY RELIGION.

When it is thus named every Baptist revolts at it and every intelligent Christian condemns it. But there is often an unconscious surrender of our prerogatives or a transfer of duties to another that makes religion artificial and in a measure hierarchical. It is right to ask the pastor to pray for you or some one else in which you are interested if you mean to join in the supplication. But if you mean to turn the praying over to him because it is his profession or because he is supposed to have special rights with God which you do not possess; then it is a delusion and a snare. You can't call on him to do your praying while you go a fishing or dive into business, no matter how good a preacher he is, nor how much you pay to the pastor's salary.

Do you sometimes hear of a newcomer in town or a sick member of the church and tell your pastor about it? So far, so good; but go yourself and speak to the newcomer and visit the sick member. Don't depend on the pastor alone to look after all the ragged ends of the church work. Do something yourself. Some

deacons get into the habit of running to the pastor to tell him that the church house leaks or there is a window pane out, or the stove ought to be put up. Get a move on you and attend to it yourself. It is not the church member's duty to keep the pastor busy. It is the duty of the pastor to keep the church members busy. You don't pay him to do your work, but to do his own work.

The pastor sometimes sets back and waits for the mission secretary to come along and take his collections for him, or stir his people on the subject of missions. This is another case of proxy religion. Some of them want a colporter to come along and visit the folks they are neglecting, or an enlistment man to do the work in their churches which the Lord called them to do. Timothy seems to have been pastor at Ephesus, but Paul writes him to do the work of an evangelist. If there is a destitute place near you, don't wait for some mission board to hire a man to do what you can do yourself. If there is a school house where you can get a congregation, don't serve them by proxy.

There are not a few Baptists who give their money to have the gospel preached to Italians or Mexicans at long range who would not touch them with a finger to save them on the farm or street next to them. There are some who weep over the stories of evangelizing the Africans in the Dark Continent, who have never spoken a word to a negro in their homes about the way of salvation. There is no justification for the mere proxy religionist.

THE BIBLE A REVELATION OF GOD.

Our Bible is not merely a revelation from God; it is first of all a revelation of God. That is it is not simply to make known to us some things that would be interesting and helpful to us, but is primarily that God Himself shall be made known. It is good to have a history of the past but the Bible is not primarily a history, as interesting as it is for that purpose, but so much of history is given and interpreted as will enable us to get a vision of God at work among men. In this it serves the purpose of a mirror or reflector. The mirror does not exist for itself, but for the purpose of showing the face of another. A reflector finds its place and purpose only in projecting the beams of light away from itself.

In this the Bible is like the whole of God's creation, intended to be a manifestation of God. The nineteenth Psalm is a binocular vision of God. The first half of it speaks of the revelation of God in nature, "The heavens declare the glory of God, and the firmament sheweth His handiwork." This idea is unfolded at length through the first six verses. Then the revelation of God in the Book is spoken of, beginning with the seventh verse, "The law of the Lord is perfect, restoring the soul," and so to the end of the Psalm. The works of God reveal Him and the Word of God reveals Him. The former speak of His power and wisdom. The latter of His holiness and grace. The former make known to us His ways of working among material things, the latter among moral beings. From the one we have natural law; from the Bible the spiritual law. The Bible is the photograph of God, a transcript of His being. We are to look into it not so much for what we may learn about the past doings of men, but the workings of God.

However, much of profit then may be in the knowledge of men or things or even the works of God, the knowledge of God Himself is the highest knowledge. The Bible is intended to bring us into personal knowledge of its author. There is no way to know Him experimentally but by His Word and we cannot fail to know Him if we will read it with a sincere desire to know Him.

DO YOU READ AND WRITE?

All the sure knowledge of God we have today or can have is in and through the printed page. The only authoritative testimony as to the way of salvation is found in the printed page. The whole truth which forms the basis of our teaching and preaching, the means of our sanctification are all found in the printed page. If it were not for this we would be adrift upon the treacherous current of tradition.

The surest and swiftest way for the spread of the truth is by putting it in black and white. Our educational system would be paralyzed and utterly hopeless without the printing press. It is entirely dependent for its building up and enlargement upon the press. Unity and co-operation in society and government are dependent upon it. To remove it overnight would mean that government and civilization would crumble instantly to dust. It would be to displace light with darkness, to remove the law of gravitation from the world and the blood from the whole body.

There is no instrumentality equal to it for provoking thought, forming public opinion, producing intelligent and concerted action, forming character and directing energy into right or wrong channels. It is not enough to avoid hurtful literature, it is necessary to supply the home with the proper literature. It is a crime against the mind to deprive it of wholesome literature. It is a sin against God to fail to make use of it for making the most useful Christian life. Every home should be supplied with Bibles; every family ought to have the mission literature, and The Baptist Record. Every church ought to see that every member of the church has the opportunity to read the denominational paper.

HOBOLCHITTO ASSOCIATION.

This name was inherited from the Indians, of course, and being the name of a river is suited admirably for a Baptist association, for many associations in Mississippi are named for creeks and rivers. They were never put to so good use as when furnishing places for people to obey the Lord in baptism. Speaking of history, this association asked its oldest member, Brother Hardy Smith, to write a history of the body for the next meeting, to be printed in the minutes, and made a complimentary contribution to him for that purpose and to show their affection for him. The body was in session when this scribe arrived, having elected Rev. J. P. Culpepper, moderator, and Brother C. A. Thornhill, clerk. The moderator stated that this was the best attended meeting for many years. The report on Christian education was up first and the brethren naturally discussed it very vigorously for Pearl River county is known as one of the most aggressive counties in the State, educationally. They were awarded the appropriation from the General Education Board of New York, for having the best exhibit among the agricultural schools and made the model or demonstration plant for the rest of the State. It would have been well, however, for a representative of one of our Baptist schools to have been present and made a telling speech for distinctly Christian education. But they can't be everywhere at the same time. A good subscription was made to help one of their young preachers go to Clarke College. It was good to see so excellent a school man as Prof. Jacobs, the head of the county high school, active in the work of the association. Among the leaders in the work are Brethren S. Morris, G. W. Holcomb, Williams, Clark and McGehee. Brother Williams read the report on publications and turned the discussion over to the editor, who found many kind responses among new friends.

The reports on missions were read by Brethren Holcomb and Jacobs, and discussed by Secretary Lawrence. He did so well that they asked him to follow it with a sermon, which he did equally well. Some of the reports were hastily prepared

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but the fellowship of the messengers was especially happy. The ladies had a good meeting out under the shade of the trees, Miss Traylor leading. The church where the association met, is in a prosperous community where out in the country at least one member has electric lights and water works and sheep all over the range. It is said that one firm in Poplarville this year paid out \$25,000 to the farmers for wool. Surely some of this wool, as well as the cattle upon the thousand hills, belongs to the Lord.

PEARL RIVER ASSOCIATION.

It was a hike across the country by automobile from Poplarville to Bogalusa, through the kindness of Brother G. W. Amacker, to go from Hobohochitto Association to the Pearl River. By the way, Pearl river itself came near getting a secretary and an editor, when the engine of our car "went dead" as we pulled up the bank of the river and the emergency brake refused to work. We plunged back on the ferry boat, striking the railing, which fortunately held us. Across a section of Louisiana we got to the Pearl River Association at Kokomo, for only a part of the second day. The brethren were earnestly discussing the need of a house-to-house missionary in the association, but finally agreed to depend on the Convention Board and work through it to accomplish the purpose. We were in time for the discussion of missions, led by Pastor W. M. Bostick, of Columbia, in an address from his heart, followed by Secretary Lawrence in an address with which all were pleased, who also made a splendid impromptu speech on Christian education. Brother Simmons, a deacon of Columbia church, read one of the best reports on publications we have heard anywhere, calling for the editor to speak. He in turn was followed by J. R. Carter, who made a most sensible and forceful address. The brethren were hastening to conclude, and the time was more brief for woman's work, pastoral support and church discipline though these were not overlooked. By order of the body, the picture of the honored moderator, Rev. T. D. Cox, will appear in the minutes. He is a native, beloved and honored for his aggressive leadership in the association. The Columbia church was well represented with a fine group of men and women, one of the latter, Mrs. Ball, being vice-president of the W. M. U. The ladies had Miss Traylor with them in a largely attended meeting in the Methodist church near by. The praises of Kokomo for its hospitality were heard all around. The three officers of the association—Brethren Cox, Quin and Drummond—kept the business in fine shape and the wheels well oiled.

JEFF DAVIS ASSOCIATION.

This body put through business with neatness and dispatch hardly equaled in any association we have attended, due to the energy and judgment of the moderator, Brother A. H. Dale. He is a model in his line. Brother Burrow was elected to keep the records. The letters were read in an almost incredibly short time. The meeting was with Ebenezer church, in one of the biggest houses in the country. Brother T. D. Cox is the beloved pastor, and he looks after four churches like this, teaches school and farms, doing all of them well. Brother Jack Cranford preached the sermon, a vigorous discourse from the text, "Why should the work cease?"

Ministerial education came first and was discussed by Brethren Tyrone and Cox. Church discipline received unusual attention from Brethren Sutton and Carter. Brother R. Drummond made one of the best speeches of the association on temperance, followed by a battalion of speakers who warmed to the subject. Brother Tyrone said that the new liquor law was largely responsible for the reduction in the number of grand jury indictments from forty last year to three this year. Brother Cox called for

a standing vote by those who had not tasted liquor for twelve months. Most of the men stood. Two stood, saying they would not touch it for the next twelve.

Brethren McGee, Cranford and Buckley told of the work of the W. M. U. The report on denominational schools was spoken to by C. V. Sutton, Buckley, Bryant, Drummond and there was an uprising of Mississippi College students to witness for their alma mater.

Many spoke of how Brother C. R. Dale was missed. His pastor said he had never asked Brother Dale to do anything that he did not do it. He was appointed last year to write on home missions, but Brother Barnett had to take his place. Brother Cox reported on State missions and the people were delighted with the address of Secretary Lawrence. Enlistment Field Worker T. J. Moore also gave an informing address in the afternoon. He also conducted a morning class on "The A-1 Church." The editor spoke on publications, took a good list of subscribers and had to leave before the association closed. This association is a demonstration of the success of the county grouping of churches. The number of churches is not large, but the attendance is good and the field well worked.

Education Commission

Charleston.

Rev. J. R. G. Hewlett is the efficient pastor of this magnificent church. Seemingly with joy they responded to the plea for the Education Commission with a splendid offering. The Woman's Missionary Society fell in line with a large subscription, which speaks well for this live wire of the church. During the three years of Brother Hewlett's pastorate he has done a great work.

Cascilla.

This is a little inland town, twenty-five miles from Oakland, which is on the main line of the I. C. railroad. Brother S. T. Courtney is the pastor at Cascilla, having served this place for the past three years and during this time they bought and paid for an attractive and comfortable pastorum and have also constructed one of the best country churches in the State. The church is also paid for. Three cheers for Courtney and his people! They did not turn a deaf ear to the work of the commission, giving liberally, considering what they have just completed.

Hernando.

This church has recently called a brother from California, and they are hoping that he will accept. We feel quite sure that if they had had a pastor we would have received a larger offering.

Tippah Association.

This body met with the Ashland church, which is the county site of Benton county. In all our visiting of associations, the largest crowd yet seen was here. We had a good hour and presented the claims of the Education Commission and a splendid response was made. Brother Berry, of Blue Mountain, makes a fine moderator.

Yours for victory,

W. E. FARR.

REPORT ON PUBLICATIONS.

(By W. L. Simmons, to Pearl River Association, Kokomo, Miss.)

Of all the agencies within the reach of the people for forming public opinion, social, political and religious, good or bad, and for crystallizing that opinion for some definite purpose, whether it be for advertising commodities, boosting communities, exploiting conditions, or for

making an educational or religious campaign, there is no agency that can be surpassed by the press, nor is more universally used.

It is absolutely imperative for our era to have publicity. It is recognized as one of the greatest agencies for development in all branches of our economic structure. Without it it would take years for the inventor to introduce his product, no matter how necessary it might be. Without it we would still be living in the midst of primitive conditions. It needs no demonstration that the industrial centers which are outstripping their competitors in all lines of growth and development, are those who have awakened to the vital necessity of publicity.

If publicity is essential to the merchant, manufacturer, the city builder and its industrial growth and progress; it is equally as necessary for Christian growth and progress. Publication is the means invariably used in instigating right movements and in discouraging wrong ones, in creating popular sentiment where needed and diverting it where it is not desirable. It is used, also, with equal effect, by those whose only motive and purpose seems to be self-aggrandizement. The astute politician has long since discovered its power, and very often to some extent, has it subsidized or influenced to serve himself to the detriment of the people.

There are many religionists within the bounds of this association, who are availing themselves of the advantages of the press; and we find the country being flooded with books, leaflets, tracts and periodicals which are leading many unsuspecting and thoughtless people, by their half truths, into gross errors.

When the publication of the country is properly censored, directed and distributed, it is one of the most effective means of disclosing to the people their mistakes, and of warning them against being led into making further mistakes, and of leading to higher intelligence, a better citizenship and to stronger character; and will hence, forego and prevent to a great measure, many beliefs and customs so detrimental to social and Christian growth.

A great responsibility is resting upon those who are, by means of the press, forming and directing public opinion, and who are thus fixing standards for society and religion. And of all the people to whom God ever gave a charge, none ever rested under a heavier weight of responsibility than the Baptist people of today; for the so-called "higher criticisms, high churchism, Russelism, Mormonism and other '-isms'" are, by means of publications, permeating this country from center to circumference, and those publications seem to be taking hold on the people to an alarming extent. And if we as Baptists with a great distinctive message of truth and doctrine, of which the world is in great need, are to meet these conditions successfully we must know our position, which we can do only by keeping well informed through our denominational publications. And in conclusion would recommend that every family within the bounds of this association, or as nearly as possible, take and read The Baptist Record, The Home Field, and The Foreign Mission Journal, and Orphanage Gem, and would recommend further, the exclusive use of Baptist Sunday School periodicals, issued by the Baptist Sunday School Board at Nashville, Tenn., in our Sunday Schools.

We have noticed that in some cases soda crackers are used in the administration of the Lord's supper. Does that not "smack" too much of commercialism? We have had the soda crackers brought to the Lord's table in a paper bag, right out of the grocery store. Candidly, does not this indicate a too careless observance of this solemn ordinance? To us personally it is shocking, and seems little less than desecration. Please do not call on us to aid in the administration of the Lord's supper, if there has been no more care, preparation or forethought about it than to use a paper bag or soda crackers.—Florida Baptist Witness.

Thursday, September 28, 1916.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

If we must dream, let us dream in the night; the day was given for active labor. Wake up!

If the gospel is preached as plainly as it should be, it will establish two things — the righteousness of God and the sinfulness of man.

We can't be consecrated in water-tight compartments; in sections and segments of our being; i. e., we can't say, "Lord, be master of my spirit, but let me do as I please with my body." We can't say, "Lord, be master of my life, but let me do as I please with my money." The Lord wants both us and ours. He not only seeks the devotion of the heart, but the service of the hands also. Christ wants to be able to use us for His glory and our good, but this He cannot do unless He has the right-of-way in our lives.

Logtown Sunday School.

I have just received a letter from Brother C. W. Fontaine, superintendent of the Logtown Sunday School, in which he gives a glowing account of the work of that Sunday School on State Mission Day. He says in his letter that we asked the Sunday School for \$5 and the church for \$25 for State missions, but that the Sunday School rose up in its might and gave the whole \$30.

The way they did it is as follows:

Brother Fountaine says, "There are four classes in our Sunday School and I asked each class to raise as much as \$5. The primary department has in it besides teachers, eight pupils, and they raised \$6.70. The junior department has three in attendance, besides teachers, and they raised \$6.00. The other two classes raised \$5 each, making in all \$22.70. The Sunday School then made up the balance of the \$25, and when they found that they were only \$5 short of the whole amount asked from both church and Sunday School, they drew out of the treasury of the Sunday School \$5, which made \$30."

Brother Fountaine tells us that this Sunday School has only about twenty-five or thirty members. I don't know of a more glorious achievement than this splendid record of the Logtown Sunday School. It shows what can be done when brethren are in earnest. We wait with interest to see whether any other Sunday School in the State can make such a splendid showing as this.

State Mission Prospects.

The secretary has attended so far eleven associations: West Judson, Chickasahay, Oxford, Columbus, Monroe, Tishomingo, Chickasaw, Gulf Coast, Hobolochitto, Pearl River and Jeff Davis. In all of these associations the meetings have been enthusiastic, the spirit magnificent, and the prospects splendid.

I don't think that I have ever seen such a loyal group of pastors and workers as are in these associations. Our denominational interests were given prayerful and careful consideration. Missions received first attention. There are no schisms, no bickerings, no littleness, but every one has caught a vision of a bigger and broader work and is endeavoring to do his best to realize that vision in his life and in the life of his church. The kingdom indeed seems to be coming in Mississippi.

There is only one thing that will prevent us from meeting our apportionment to State missions and that is a failure on the part of our pastors and leading laymen to push our State mission interests. Crop conditions are not as good as they have been. The people are inclined to feel that they are really poorer than they

are, and unless our pastors and leaders pray and work and press the interests of State missions, there will be a disposition to fall down in our contributions. It would be disastrous for this to happen.

We hope that every pastor in the State will take the apportionment made for his church seriously and will at least raise that much. It is impossible for the secretary to visit all the associations; it is impossible for him to visit many of the churches individually during the associational period, and so we will have to depend upon our pastors to push the mission interests in their congregations. This they have always done and this we feel they will yet fail to do now. God never gave a State a more loyal set of pastors than Mississippi has.

Your Church.

Your church is in part an expression of you and your ideals. It can be no lower in spiritual life and its denominational standing than its members let it, but it can be greater than their dreams for it. Then—

Keep It Growing.

The moral and spiritual power of this church is partly centered in you. You are personally responsible for every fault it has—to some degree. It is a picture of a portion of your thinking and acting while you are one of its members. Then—

Keep It Pure.

The house, the pews, the organ, the fixtures, the officials, the Sunday School, the Woman's Missionary Society—these all belong to you, as to every member, whose plans and efforts concentrate for the good of all those who make up the church. Then—

Make It What It Ought to Be.

Excepting as every man and woman, who enjoy the benefits of membership in your church, feeling that they are an important unit to its success, enters its life and protect its interests, never can your church be what you and every other member want it to be. Then—

Be Loyal,

and remember that only in happy, thoughtful, hopeful, enthusiastic service—gladly rendered and daily striven for—caring for the weak as well as the strong, looking after the poor as well as the rich, serving the Lord and living righteously in your church and its useful feature secured in real grandeur. Then—be Christ-like.

The Giving Alphabet.

"All things come of thee, and of thine own have we given thee."—I Chron. 29:14.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

"Charge them that are rich in this world * * * that they do good, that they be rich in good works, ready to distribute, willing to communicate."—I Tim. 6:17-18.

"Do good unto all men."—Gal. 6:10.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity."—II Cor. 9:7.

"Freely ye have received, freely give."—Matt. 10:8.

"God loveth a cheerful giver."—II Cor. 9:7.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so

shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3:9-10.

"I will not offer unto the Lord my God of that which doth cost me nothing."—II Sam. 24:24.

"Jesus * * * said, it is more blessed to give than to receive."—Acts 20:35.

"Knowing that whatsoever good things any man doeth, the same shall he receive of the Lord, whether he be bond or free."—Eph. 6:8.

"Lay up for yourselves treasures in heaven."—Matt. 6:20.

"My little children, let us not love in word, neither in tongue; but in deed and in truth."—I John 3:18.

"Now concerning the collection for the saints * * * upon the first day of the week let every one of you lay by him in store as God hath prospered him."—I Cor. 14:1-2.

"Of all thou shalt give me, I will surely give the tenth unto thee."—Gen. 28:2.

"Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupt."—Luke 12:33.

"Quench not the spirit."—I Thess. 1:19.

"Render * * * unto God the things that are God's."—Matt. 22:21.

"See that ye abound in this grace also."—II Cor. 8:7.

"The silver is mine, and the gold is mine, saith the Lord of hosts."—Hag. 2:8.

"Unto whomsoever much is given, of him shall be much required."—Luke 12:48.

"Vow and pray unto the Lord."—Ps. 76:11.

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—I John 3:17.

"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich."—II Cor. 8:9.

"Zealous of good works."—Titus 2:14.

PRAYER FOR A COLLEGE GIRL.

By Ella Broadus Robertson.

So dear, so dear she is to me,
This child who leaves my side today!

Yet dearer still, O Lord, to Thee;

And so with confidence I pray.

She'll weary as the weeks go by,

And gay adjustment lost its zest;

But sure of Thine approving eye

May she have quiet rest.

If disappointment's sword should fall,

Or sorrow flash from a clear sky,

May she have grace to suffer all

Sure of Thy sympathy.

She will have hours of lonely doubt;

Let her be calm through all suspense,

And work her own salvation out,

Sure of Thy providence.

If to the battle she must thrill,

Then may she fight right faithfully;

Or, tempted in the desert, still

Be sure of victory.

—Sunday School Times.

The church at Columbia is moving steadily along under the leadership of Pastor Bostick, reporting somebody converted and baptized almost every Sunday. Beside the prayer meeting at the church, there are four others held on a different night in different sections of the city. The church is growing in grace and he in grace. Recently the church has arranged for a scholarship to be given each year—\$125—to a worthy girl in the Industrial Home of the Woman's College at Hattiesburg. The First church of Laurel is doing likewise.

Mississippi Woman's College

Our opening was held on Thursday night, September 21st. Rev. W. A. Terry, pastor of the Broad street Methodist church, made the opening invocation and Prof. H. L. McLesky, of the State Normal College, delivered the address. His remarks were chiefly upon the religious advantages of the denominational schools and the necessity for more religious facilities in the State schools. Violin solos were given by Miss Laura Peters and Mrs. Kate Downs P'Pool gave a humorous reading. Four of the young ladies rendered an instrumental quartet which concluded the program. A large crowd was out to welcome the new and the old girls. Many parents came from different sections of the State to enter their daughters. Among those who came were Mr. H. F. Middleton, of Brookhaven; Mr. G. M. Fendleson, of Folsom, La.; Mrs. E. M. Blackwell, of McNeill; Mr. J. D. McLain, of Folsom, La.; Mrs. E. P. Flowers, of Bovina; Mrs. E. P. Magee, of Laurel; Mrs. R. B. Gunn, of Eastabuchie; Mr. W. A. Bryant, of Sanford; Mrs. S. B. Morton, of Jackson; Superintendent W. W. Lee, of Prentiss; Mrs. F. V. B. Price, of Pinebur; Mr. T. J. Davis, of Bassfield; Mr. F. W. Langston, of Oakvale; Rev. W. A. Jordan, of Starkville; Mrs. G. W. Edwards, of Picayune; Dr. Griffith, of Julia, La.; Mr. J. F. Shows, of Ovett; Mrs. W. H. Johnson, of Shelby; Mrs. R. M. Davis, of Biloxi; Mr. W. C. Norsworthy, of Waynesboro, and others. The enrollment the first day was 233; others have come in every day since and there is every probability that the enrollment will pass 300 during the present session. That is to say, it will if we can provide room for those who come. Every day we have had to buy single beds and place them in rooms, where we already have two girls. We have six girls yet to come who sent in room fees weeks ago and some place will have to be provided for them. We are very thankful, however, that we are crowded instead of having empty halls and we believe that God will show us how to find a place for every girl that comes.

With best wishes for the success of our sister schools, we enter upon our fifth year, praying that God's protecting care may be with us, even to the end of the way.

J. L. JOHNSON.

Hattiesburg, Miss.

BLUE MOUNTAIN BREEZES.

The college has had a fine opening—better than for several years past. We could accommodate a few more students and we hope for the few more in the early future.

At the first chapel service of the session excellent short talks were made by Rev. J. H. Longcier, of Alabama; Rev. R. P. Neblett, of Ripley, and Drs. W. E. Farr and B. G. Lowrey.

The Mississippi Heights Academy is enjoying great prosperity.

The town of Blue Mountain has nineteen young people off attending universities, colleges, seminaries, etc. There are four at Mississippi College, three at the A. & M. College, three at the State University, one at the I. I. & C., one at the Louisville Seminary, one at the Fort Worth Seminary, one at the Louisville Training School, one at the Peabody Normal College, one at the University of Chicago, two at the New England Conservatory of Music, and one at the Cincinnati Academy of Art.

We also have eighteen young ladies and gentlemen off teaching in other communities.

Prof. Booth Lowrey made the schools and the community happy on the evening of the 22nd by giving one of his popular lyceum lectures as a free entertainment complimentary to the large number of new students who had recently come into the community. The hall was packed to its full capacity. "Prof. Booth" spends three months in the year at Blue Mountain lecturing to the expression students in particular and the

other students in general on expression and physical culture. During the other nine months of the year he is engaged in lyceum work in the North, South, East and West. During the past summer he spent three months in chautauqua work in the Northwest, delivering two lectures a day for seventy-eight days without missing a day.

Our church is becoming very anxious for Dr. Farr, our new pastor, to finish his financial campaign and begin his work among us. Won't somebody give the rest of the money which is needed by the Education Commission and let us have our pastor now? Thanks in advance! Our deacons are having the pulpit supplied, but we are anxious for a pastor.

Greetings to all our fellow-workers.

Cordially,
W. T. LOWREY, President.
Blue Mountain, Miss.

THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST.

(Continued from page 3)

to the light which emanate from true Christian knowledge. It is said that nature feeds the sun by plunging, continually, small planets into its all-devouring bosom of flame and light. If we would make the knowledge of Christ within our souls brighten and intensify, we must feed it with thought, feed it with prayer, feed it with work. The "Sun of Righteousness" within the soul is an all-devouring, all-consuming, illuminating, actuating flame, which must be fed. The man who practices this knowledge, intellectually, experimentally, and in the "good works" unto which he is "ordained," is the man who progresses farther, rises higher and grows broader, deeper and taller, in his apprehension, appreciation and enjoyment of Christ. Let us now consider—

II. The Excellency of the Knowledge of Christ Jesus.

A knowledge of Christ is the most excellent of all knowledge. All the systems of heathen philosophy or religion do not compare with the knowledge of Jesus. He is the one altogether lovely and the chiefest among ten thousand. He knows no peer among all the sons of men, and the angels cast their honors at His feet.

1. The excellency of the knowledge of Christ consists in the divine source from whence it originates. It is light from the eternal throne. The naturalist draws wisdom from God's creations in the deep, the forests and the caverns of earth. The philosopher charms his millions by his speculations upon the hundred sciences which testify of God from the rocks, from the designs of existences and orders, from the principles and laws which govern and control creation, life and happiness. The astronomer plucks wisdom from the stars, from far-off constellations which blaze with the creative glories of God. All knowledge is good; but the knowledge of Christ is a ray which beams down from the radiant throne of all light. It is the testimony of God's Spirit speaking to a lost world; and revealing the eternal depths of the life beyond this veil of darkness and tears. How excellent are the ways and the wisdom of God!

2. The excellency of the knowledge of Christ consists in the divine objects it reveals.

It reveals Christ in all the fullness of a glorious scheme. In spite of all reasoning upon important subjects; in spite of every attraction which diverts the attention of men to worldly objects; in spite of changes, revolutions and new developments, the knowledge of Christ claims the attention of mankind. Wars nor rumors of wars, discoveries nor inventions, startling theories of infidelity nor scientific bursts of novelty, the turmoils of business nor the misfortunes of life—nothing can keep men from discoursing about Jesus. It is the one great theme of time; and it grows into importance—even when men seek to evade or persecute it most. "Jesus Christ and Him cruci-

fied" will aggress upon the minds and hearts of the universe. The Holy Spirit comes at midday, at midnight, at morn and eve, and in spite of Satanic or worldly influences, presses the great important theme of the soul upon the consciences of men. You can't drive Jesus from your door. The evangelist, the missionary, the tract-bearer, the temperance lecturer, the Christian worker, the book-seller, the poster, somebody, something will fling Jesus into your door, and urge Jesus upon your heart. The knowledge of Christ will excel. It will absorb everything else. Eternity, infinite glory, endless rewards, everlasting life, glory and honor and might and dominion and bliss and joy unspeakable, and endless, will gain the attention of mankind. That which is excellent will excel. Say what we will, do what we will, feel how we may, Jesus Christ is the most excellent object of knowledge.

3. The knowledge of Christ is excellent, because of its divine efficiency upon the heart. Nothing so affects mankind as a knowledge of Jesus Christ. Christ Jesus is the convicting and converting idea of the universe. He alone is the purifying and sanctifying thought. Direct and personal faith in Jesus alone elevates, exalts and renders the race happy. His kingdom is not of this world; his kingdom is not of flesh and blood; his kingdom is not merely social, political or ecclesiastical. The knowledge of Christ transcends mere human sentiment, mere human ratiocination, mere human motivity. It rises triumphant above every earthly actuation; is superior to fortune or misfortune; renders confident and happy, where all else fails or is wanting. Christianity illuminates the understanding, emancipates the soul, transforms as into the likeness and image of our Master; produces peace, joy and felicity; gives us the only saving knowledge of time or eternity. Who need to care, if Jesus is his friend; who need to fear if Jesus is his captain; who need to want if Jesus is his wealth and reward?

III. Paul's Estimate of the Excellency of the Knowledge of Jesus Christ.

It was to Paul an intellectual treasure, an everlasting spiritual delight, a practical blessing. It made him what he was in time and elevated him to all he was in eternity. Hence he counted all things but loss for this excellency of the knowledge of Christ. The things which he had surrendered were but refuse; the things which he might have gained and which he lost, were nothing compared to his infinite gain. The knowledge of Jesus was to him supreme over all other wisdom. It is no wonder that Paul left a fame which no other man ever left. At the time it did seem as if he had lost all. Family, friends, wealth, honor, reputation, the fame of the Jewish zealot and persecutor. For a while, to his friends, his star went down in midnight. He was coupled with the humblest name on earth. Persecuted and outcast, he seemed for a while to have been lost like a star behind the murky clouds of forgetfulness and oblivion; but the glory of the Nazarene returned upon the ruins of pagan and anti-Christian persecutions and perversions. The desolate track of ages settled down upon the glorious work of the apostles of the Gentiles. Ephesus, and Corinth, and Athens sank beneath the surges of the dark ocean of superstition; but the glorious life and work of Paul lives in the treasures of human memory, and in the records of heaven. He who could say, "God forbid," etc., he who could say, "I count all things," etc., has done most for man, and will live deepest and longest in the recollections of the human race.

Let us make a similar sacrifice. Consecrate all to Jesus. Live only to the glory of God. Count all things but loss. He that saves his life shall lose it, etc.

The sympathy of the country goes out again to President Wilson in his suffering the loss of a sister, whose body was buried at Columbia, S. C. Few men in high place have undergone as many trials, and borne them as triumphantly.

Thursday, September 28, 1916.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor	Jackson
Direct all communications for this department to the editor.	
MISS MARY RATLIFF	Raymond
College Correspondent.	
MISS M. M. LACKEY	Jackson
Corresponding Secretary-Treasurer.	
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

"Steadfastly in prayer and ministry."

How we need to remember our watchword these closing days of the fiscal year!

Sisters, tell us in post card messages of your society's observance of the State Week of Prayer.

It was the privilege of the secretary to meet with the society of First church, Jackson, on the 21st when State missions was discussed. Mrs. Deupree, leader, used the catechism as a basis and everybody present took part. It was good to be there. The president, Mrs. Longino, led the devotional service. Mrs. Bailey gave a splendid talk on enlistment. Mrs. Fulgham spoke of the work of the corresponding secretary. Mrs. Dameron led in the closing prayer. The sisters pray and hope for a good State mission collection.

Miss Nell V. Bullock, our consecrated city missionary of Meridian, passed through Jackson this week, and we had a good hour together. She is filled with gratitude because of the fulfillment of her vision in regard to the Settlement House. Read on this page about the opening on the 14th.

Let us each remember Miss Bullock's sister at the Father's throne. She is in poor health, and Miss Bullock was on her way to see her at this time, but busy woman that she is, could be away from her work but one night.

Note the splendid report of Sunflower Association sent us by Mrs. McKenzie, of Lula. Now, will not you send us a like account from your associational meeting? It helps to keep in touch with each other through our page.

Opening of Settlement House in Meridian. September 14, 1916.

Hopes of hundreds of Baptist women of Meridian were realized on the date above mentioned, when the doors of the Good Will Center, or the Baptist Settlement Home, were thrown open to the public.

For months the Baptist women, aided by many of the city's philanthropists, have worked to complete this home.

Under the leadership of our beloved Nell V. Bullock, whose whole heart and soul have been wrapped up in this work, has it been accomplished. And with her specially, and with all the sisters of Meridian do we most heartily rejoice.

In a short while we hope to give some outline of the work as carried on at the Settlement. We here give the program as it was rendered on opening day:

4 to 5 o'clock.

"My Thought of You"—Ashford — Miss Hoyt Dunn.
Opus. 64, No. 1—Chopin—Miss Martha Damon.
Violin Solo—"Alp Maid's Dream"—Labitky—
Miss Ruth Davis.
"The Valley of Laughter"—Sanderson — Miss Emma Short.

5 to 6 o'clock.

"Home Sweet Home" — Leybach (left hand alone)—Katherine Culpepper.
"An Open Secret"—R. H. Woodman—Miss Vernon Rush.
Song—Selected—Little Miss Elizabeth Evans.
"The Perfect Day"—C. Jacob Bonds—Mrs. Joe Gressett.

Talk — "Our Philanthropic Duty" — Mr. Leo Stamm.

6 to 7 o'clock.

"On the Mountain"—Greig—Miss Ola Kell.
"Just a Little Bit of Heaven"—Ernest Ball—
Miss Helen Crooks.
Violin Solo—Selected—Mr. Claude Dahmer.
Reading—(a) "The Cracked Mouse Family" (b)
"Caroline Learning Elocution"—Mrs. Lola Darnell.

Scrubert Serenade—Miss Eula Poole.

Talk—"The Value of Education"—Dr. Hull.

7 to 8 o'clock.

Praise Services.

Playlet—Good Will Episode.

8 to 9 o'clock.

Vocal Solo—Selected—Mr. Lew Carter.

Violin Solo—Liebsfreud—Krisler—Miss Mattie Sue Tarry.

Whistling Kellar—Selected.

Quartette—Selected—Messrs. F. McDonald, Covert, Stone, L. McDonald.

"In An Old Fashioned Town"—Squire—Violin Obligato—Mr. W. Walter Whitlock; accompanists, Misses Tarry, Quarles, Norris, Davis.

The Secretary's Office.

The corresponding secretary and the young people's leader are not finding much rest these days. The associations come thick and fast, and in order to meet with as many as possible, both are kept moving. Hence they grow somewhat tired. But many beautiful things come their way that make them so glad, they do not have time to consider mere physical feelings.

One of these blessings has been so delightful this past week that they both want all the sisters to know about it and rejoice with them.

Our office has not been as attractive as "my ladye's boudoir." It was comfortable in winter and cool as most offices in summer. But there was nothing in the way of furnishings that made it more than a working office—just chairs, desks and pigeon holes for tracts.

Coming in the other day from a long hot journey the secretary was greeted with a sight that instantly took all the weariness out of her bones.

On the floor she found a lovely Crex art square; on the walls the pretty charts she had never had time to hang; at the two windows restful green shades, finished below with soft white Swiss half curtains. Even the desks and chairs took on a "homely" look because of their additional attractive surroundings.

Do you wonder that both secretaries were pleased as happy children over new toys!

And whence came the attractive furnishings? That is the most beautiful part of all. Our two girlies, Misses Winborn and Schilling, who spend the entire day here as bookkeepers and stenographers for the State Board, conceived and carried out this lovely thought for us. Have we not cause for gratitude?

The Sunflower Association.

The annual session of the W. M. U., auxiliary to the Sunflower Baptist Association, convened at the Methodist church, at Webb, Miss., on Wednesday morning, August 30, 1916. We had a splendid audience, and ten W. M. U.'s were represented; two of these (Clarksdale and Lula) reported having attained the standard of excellence, and all letters showed a marked increase in work and enthusiasm over the preceding year.

Several went away from Webb with the determination to hold rallies, in the near future, and to take up the Lord's work with renewed zeal and ambition. Mrs. Tom J. Mangham, the superintendent, read her annual report, which

showed a great deal of time and effort spent in associational work. Indeed it has been a banner year with the W. M. U. of the Sunflower Association, and the men expressed great delight over what had been accomplished. Realizing that our superintendent could do a much greater work, if the association provided her with the means, a finance committee was appointed, and their recommendations adopted, which provides that the combined W. M. U.'s shall contribute \$100 toward the expenses of the superintendent—such amount to be used for a mileage book, stationery, stamps and sending superintendent to the Southern Baptist Convention and the State Convention.

Desiring to get the work on a more efficient basis, the superintendent submitted a constitution for the W. M. U.'s of the Sunflower Baptist Association, and it was adopted.

Mrs. Tom J. Mangham, of Clarksdale, and Mrs. T. H. McKenzie, of Lula, were re-elected to serve as superintendent and secretary of the association. Mrs. Addie Sanders, of Marks, read an instructive paper on "Young People's Work;" Mrs. Martin Ball, by special request, talked on "Leading the Young," and urged the leaders of young people to live more consecrated lives. The secretary, Mrs. McKenzie, talked on "Ways and Means," offering what she hopes were useful suggestions for the promotion of the W. M. U. work.

Miss Maxville, who soon goes to Burmah, as a missionary, talked, laying great stress on the Training School, and the necessity of trained workers in the Lord's vineyard. Miss Lackey and Miss Taylor were both to have taken part in the program, and were greatly missed, but found it impossible to be present. The men very graciously granted the W. M. U. sufficient space in the minutes of the association for recording their work. The association was beautifully entertained by the people of Webb, and all left feeling the better for having met together there.

MRS. T. H. MCKENZIE,
Secretary.

Julia K. McKenzie.

The beautiful spirit of Julia K. McKenzie has wended its flight to realms beyond. In very truth she has gone home.

For months this great missionary has been ill in Owensboro, Ky., where she was cared for by the First church of that city. This church was represented in China by her for twenty-three years, and many Chinese women found their Savior, and the fitting of themselves into a larger life through her teachings and ministrations.

While she belonged in a peculiar manner to the Owensboro saints, yet in a way she belonged to and was beloved by the entire Southland.

"Sleep sweetly, tender heart, in peace;
Sleep, holy spirit, blessed soul,
While the stars burn, the moons increase,
And the great ages onward roll."

Miss Blanche Barrus, the consecrated, efficient worker, who for five years was corresponding secretary of the W. M. U. of North Carolina, has entered the Woman's Medical College, of Philadelphia, where she expects to graduate in four years. The good wishes and prayers of all the State secretaries go with her and wish her all success in her chosen profession.

Rev. J. B. Quin asks prayer for the meeting at Camden, in which he is now engaged, and one at Tylertown, his own church, where he is to preach for ten days.

Dr. John T. Christian is now arranging for the Bible school for preachers to be held at the First Baptist church, Hattiesburg, January 22-26, 1917. Free entertainment and free tuition are given all preachers who come.

NEWS IN THE CIRCLE MARTIN BALL.

The church at Brunswick, Ga., has called Rev. O. P. Gilbert, of Augusta, Ga. He accepts the urgent call and will soon move.

Dr. John H. Eager has moved from Baltimore, Md., to Ridgewood, near New York City. He is working for the endowment of the Judson Memorial church.

Dr. H. A. Porter, of Atlanta, is now in a great meeting with Pastor D. W. Key, and his church at Monroe, Ga. The meeting is moving on nicely, with great power.

We are rejoiced to learn of the improved condition of Dr. J. M. Frost, the splendid secretary of our Sunday School Board. He is much loved by all real Southern Baptists.

We extend sympathy to Rev. F. M. Wells, former chaplain in the army, that served in the Philippines, in the departure of his father. He died in the triumphs of a living faith.

Pastor A. C. Ball has recently held a great meeting with his Arbor Grove church, Chickasaw county, in which thirty-six were received for baptism and several by letter.

Pastor Turner, of Taylorsville, Ky., has just closed a great revival in which there were fifty-one additions—twenty-five by baptism. He was assisted by Rev. A. L. Crawley.

Dr. C. J. Thompson, who has served the Foreign Mission Board for several years as field secretary, has accepted the position of circulation manager of the Biblical Recorder, the North Carolina State paper.

Rev. J. H. Taylor, a former Mississippian, has resigned at Mt. Vernon, Texas, and will give his time to evangelistic labors. He has made a successful pastor, and gives signs of a good evangelist.

Rev. J. E. Skinner, who has been a successful pastor in Nashville, Tenn., for several years, has accepted a call to the Second church, of Jackson, Tenn. He is a fine preacher and an excellent pastor.

Dr. H. W. Provence, who taught Bible at Mississippi College for a while, and is now a professor in Furman University, S. C., is pastor of two strong country churches, near Greenville.

It is announced that the Provident Heights church, Waco, Texas, has called Rev. J. P. Harrington to the pastorate. He is now holding a meeting with that church. Brother Harrington is a great worker.

Rev. E. N. Nungezer, of Estill, S. C., says, "We begin a union meeting here on the 24th. inst. The three churches of the town — Methodist, Presbyterian and Baptist — are co-operating. Evangelist E. S. P'Pool, of Hattiesburg, Miss., is to do the preaching." Will Evangelist P'Pool be true to Bible teaching in such a mix-up? We will see.

Dr. A. U. Boone, of Memphis, who recently underwent an operation for appendicitis, has been dismissed from the hospital, but it will be some time before he can take up his work. His son will supply for him during his absence.

Dr. J. R. Jester, of Texas, who recently worked for the Foreign Mission Board in obtaining the Judson Memorial Fund, has been secured as one of the field secretaries for the Richmond College, Va., million-dollar campaign.

The Sunday School at Clarksdale has gone beyond the high water mark. The largest number present last Sunday in the history of the church. The prayer meetings have much more than doubled in attendance. The Lord is with us.

Mrs. J. W. Hickerson, wife of Evangelist Hickerson, of the Home Board, recently underwent an operation for appendicitis. She is in a hospital in Raleigh, N. C., and recovering nicely. Hickerson was once the pastor of the church at Durant.

Dr. Rufus Weaver, of the Immanuel church, Nashville, Tenn., declines the urgent call to the Fourth avenue church, Louisville, Ky. His church in Nashville has just finished paying for their splendid building and is now ready to do more aggressive work.

President S. P. Brooks, of Baylor University, Texas, has been appointed by President Wilson a member of the committee to confer with him in regard to a conference of the neutral nations to bring about peace in Europe. A better selection could not have been made.

Furman University, (S. C.) opened with a record registration. There was an excess over the total enrollment last year. The preparatory department has been discontinued. The enrollment at the opening justifies the action of the trustees in abandoning this department.

The Long Run Association meets with the East church, Louisville, Ky., this week. Rev. W. E. Powers, ninety-two years old, seventy-seven years a Baptist and fifty-nine years a minister of the gospel, is the honored moderator. He is still active in the ministry and loved by all.

We have had a great refreshing from the presence of the Lord at Clarksdale. Our meeting continued for two weeks. Evangelist DeGarmo doing the preaching. There were thirty-one additions to the church, many of them by baptism. Good material received.

There is much stir in San Antonio, Texas, over a dance given to the soldiers by the Young Woman's Christian Association. The church people mainly put up the building for the association, and they do not think dancing is in harmony with the spirit and purposes of Christianity. The church people are right.

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Think of a Baptist preacher using such expressions as these in a Baptist paper concerning his brethren: "Easing drops for deluded lost church members," "the presiding elder," "the devil's board system," "board flunkies," "on the devil's side of the mission question," "he abides in the board and not in Christ," "the unscrupulous tools of conventionism." Would such expressions, applied to Baptist men, ever correct an error, if there should be one? They are not Christ-like.

GENEVA, ALA.

We are closing out the year's work here on mountain peaks of rejoicing. This has indeed been a great year for the First church, of Geneva. We have received forty-seven into the membership of the church, thirty-four of these by baptism; only three have been dismissed by letter; none excluded, and none have died. In addition to this, we have met all our apportionments; the church is free of debt and a balance in the treasury.

We only lack one point having an A-1 Sunday School and are determined to have that.

In the face of all this, people have suffered inestimable loss. The awful storm that swept this country for three days and nights in July destroyed all the crops on our lowlands and about fifty per cent on upland, but our people are not easily discouraged—they had made other arrangements and are now shipping car loads of hogs from here each day, for which they receive 7½ cents per pound on foot, f. o. b., Geneva.

I have spent ten weeks in revivals this year, in which there have been more than 200 additions to the churches. I go next week to assist Brother L. E. Goodgame a few days in Mobile. By the way, our State Convention meets there November 14. Try to do yourself the kindness to be with us; your physiognomy would be pleasant to behold in such an assembly.

W. E. FENDLEY.
Geneva, Ala.

Sunday School Lesson

BY A. J. AVEN, LL. D.

PAUL BEFORE FELIX.

Acts 24:10-21.

Introduction.

Forty zealots banded themselves together under a curse to snatch Paul even from the midst of the Roman swords, and the Roman captain was only able to foil their plot by sending him under a heavy guard down to Caesarea. This was a Roman city on the Mediterranean coast; it was the residence of the Roman governor of Palestine and the headquarters of the Roman garrison; and in it the apostle was perfectly safe from Jewish violence.

Here he remained in prison for two years. The Jewish authorities attempted again and again either to procure his condemnation by the governor or to get him delivered up to themselves to be tried as an ecclesiastical offender; but they failed to convince the Roman that Paul had been guilty of any crime of which he could take cognizance or to hand a Roman citizen to their tender mercies.—Stalker.

The enemies of Paul had taken every precaution to make their case against him as strong as possible before the governor. They had engaged an orator to prosecute the case. This man, either maliciously or blinded by prejudice, made a false accusation against the prisoner. He so mixed truth and falsehood in his statement that it would have been difficult for the governor to tell just what were the charges, had he wished to do so, but the governor was a corrupt man, and it was his purpose to hold his prisoner until he could gain a ransom for his release. Not justice, but coin was what he most desired, but for once the palace had a hero in it, and the governor did not understand it.

Paul Answers His Accusers. — After reading the flattering mendacity of Tertullus in his presentation of his charges, it is especially refreshing to consider Paul's dignified, truthful introduction to his speech. The prisoner was simply glad to speak before one who had been so long in office, because such a one ought to be familiar with Jewish affairs.

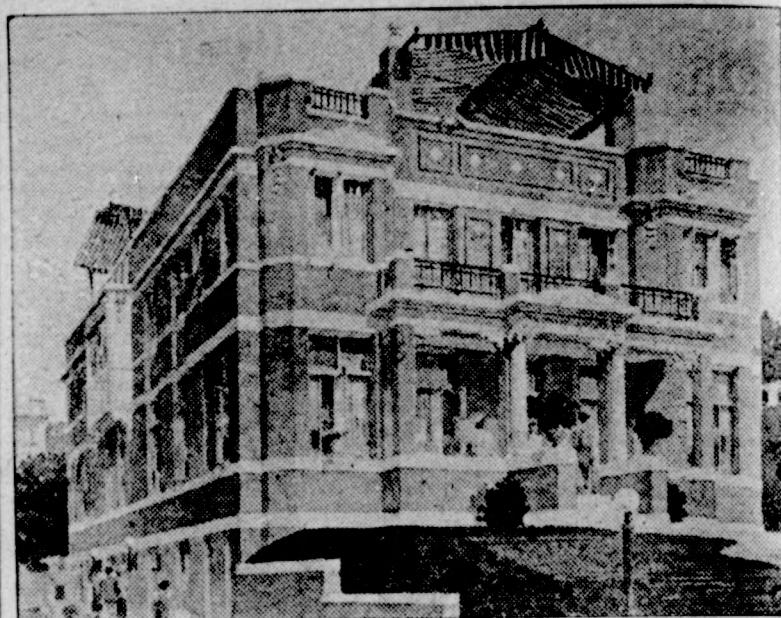
First Charge Answered. — It could not have been possible for him to be guilty of sedition, because it had been only twelve days since he had gone to Jerusalem, and half of that time was spent in the temple as a Nazarite, and the other half as a prisoner in the Roman's custody. The opportunity was surely small for stirring up a rebellion. There was no trouble, if he desired to do so, for the governor to ascertain the truth of the whole matter, since the time was so short. The defendant enters an emphatic denial of being in any way disorderly while he was in the city.

Second Charge Answered. — As to the accusation that he had been a

ringleader of the sect of the Nazarenes, he claimed that he and the Pharisees held the same beliefs. Of whatever heresy they may accuse him, he showed that he worshipped the same God whom they worshipped and he accepted the same Scriptures that they followed. In him was the same hope, and in view of that hope of resurrection he tried to live in accordance with the dictates of a good conscience. "It may be well to observe that, by the same reasoning, the term sectarian, as applied to different denominations of Christians, today, is unjust." Paul frankly stated that he worshipped the God of his fathers, "believing all things which are written in the law and in the prophets." Note how the defendant insisted on the likeness between his teachings and that of Judaism. This he did, not only because it was true, but at this point it was very essential that he might find protection under the Roman law. The law tolerated Judaism. If Paul could show the similarity of his faith to that of Judaism, then he could claim the protection of the law. "It is here that we see for the first time what all history since has repeated that in reforms the old is intolerant and drives out the new."

Third Charge Answered. — The last charge which was that of sacrilege, Paul showed that his conduct was not such as to pollute the temple, but on the contrary, his affection for it could not be cooled after an absence of several years. He had brought alms which he would present in the temple. Again instead of defiling God's house, he had been purified in it, even seeking quietude apart from the crowds. Being a Jew and having a right to the privileges of the temple, no one, with justice, could bring against him the charge of sacrilege. The only witnesses that saw him in the temple were some Asiatic Jews, and they were not at the trial to make a statement. Those who were present could testify as to his conduct before the council of the Sanhedrin, and at this point he reiterates his belief in the doctrine of the resurrection, and called upon them to say what evil he had committed except perchance his avowal of the same truth which they themselves held.

The Greenville Woman's College, Greenville, S. C., has opened its session of 1916-17 with the largest enrollment in the history of the college. The enrollment of last session reached 484. The number of students now enrolled, being larger than at this time last session, gives every encouragement that the enrollment will reach the five-hundred notch. This is the second largest college for women in the State of South Carolina. The following states are represented in the student body: South Carolina, North Carolina, Virginia, Massachusetts, Georgia, Florida, Kentucky and Alabama.



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CHINESE TITHERS SHAME AMERICAN CHRISTIAN.

The Presbyterian Christians of the country churches in the Tsing-tau field, China, have gone on to the tithing basis. The missionary calculated the average income of each family and posted the result on the church wall, together with the amount each family was giving, and then contrasted it with one-tenth of the income. The contrast in some cases was startling. The people had not realized they could do so much. In the mountain regions the income from firewood was also estimated.

Imagine in the home churches the assets of each member being posted on the church wall, together with the amount he actually gives to the evangelization of the world. And contrast this with his share as it should be on the basis of the tithe.

A wonderful old woman of seventy-five, of mighty praying power, who cannot read a character, and who has been persecuted by her family for fifty years, has been used to break down the opposition in several villages praying faithfully for her own persecuting family. About sixty people in one village have been baptized through her efforts, and a school of twenty pupils started in another heathen center. This old woman out of an income of about \$15 gold gives three-tenths of it toward a new church building which will cost the munificent sum of \$100 gold.

PRAYING FOR THE PIG.

A Chinese Bible woman belonging to the Church of the Brethren has great faith in Christ and in the power of prayer. One day one of the pigs belonging to the family was sick, and they feared it would die. One of her little girls said, "Mamma, let's ask Jesus to heal it." Down went the little head, mother waiting reverently while the little lips moved. Next day the pig was well, and it was little wonder the child thought God heard.

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WHAT WE COULD DO IF WE WOULD.

J. Campbell White, at the recent National Missionary Congress in Washington, D. C., made this startling statement:

"We have been saying that we could not afford to give eighteen million dollars a year to foreign missions or to send four thousand men abroad. Yet today Great Britain, with less than half our population, is spending twenty-five million dollars a day, and Canada, with less than one-tenth our population, is sending three hundred thousand men to fight and die in Europe. We are asking too little for the cause of Christ and the salvation of the world."

There are 6,000 students in America from fifty different nations of the world. Of this number, 600 are from China.

ONE MISSIONARY'S SOFT SNAP.

Any one who has an idea that the missionaries are paid excessive salaries, as is suggested by certain critics of mission, will read with interest and profit the following note from a Southern Methodist missionary recently arrived on a difficult field:

"I found a little parsonage partly furnished. I am living in it, doing my own housekeeping and even part of the laundry, as everything is about twice as expensive as in the United States. Board and laundry alone would take nearly all my salary, so I am living the simple life to cut down expenses."

Picture this young man, a university graduate, who would be acceptable to churches in the United States, paying twice what he gets, as he cooks his meals, keeps house, and even does some of his washing in order to keep within the meager salary provided for him while he does the work to which he feels that God has called him. Add to this the loneliness of a strange land, far from home and kindred and friends, the hard and oftentimes discouraging conditions under which he must work as he pours out his life for the uplift of his fellows, and you have a fair idea of the luxury of a missionary's life.

THE CHURCH AND ITS TASK.

J. Campbell White, long prominent in the work of the Laymen's Missionary Movement, says, "We have in North America 24,000,000 Protestant church members and about 14,000,000 or 15,000,000 Roman Catholic members. Added together, these make almost one-third of the population of the United States and Canada. In other words, if we divide our field to be reached in North America by the number of us that ought to be active as Christian workers, each one of us has to reach two persons in order to make North America wholly Christian. Against that every missionary has 70,000 people to reach, or a field exactly 35,000 times the average size of the field of each one of us here at home. Yet some of you, in your thought about your tremendous importance, are wondering whether this country or Canada can get along if you happen to decide to go away."

THE PERSONAL EXPERIENCE OF A TEXAS TITHER.

H. Z. Duke is a well known layman of Dallas, Texas, a member of the First Baptist church. His experience as a tither is a wonderful testimonial to the wisdom of following God's financial plan. He tells it as follows:

"I went into a mercantile business known as the 'five-and-ten-cent business' in Bowie, Texas, in 1894, and in January following, my pastor, Brother F. M. McConnell, and I, agreed to tithe for one year. Before the year was out I said, 'This suits me, and I will tithe, not for one year only, but for life. The business prospered from the start, although begun in a small way. Having only about \$700 capital, doing a strictly cash business, both in buying and selling, of course our business was limited. Yet the first year our tenth



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was \$110; the second year, \$154; third, \$360; fourth, \$388; fifth, \$330; sixth, \$662; seventh, \$556; eighth, \$150; ninth, \$556; tenth, \$1,040; eleventh, \$650; twelfth, \$1,223; thirteenth, \$1,221; fourteenth, \$1,143; fifteenth, \$2,472.

"I have tried the Lord in this business way, and I would no more quit tithing than I would quit providing for my family."

PREACHING CHRIST IN A HEATHEN TEMPLE.

"A most wonderful thing recently happened here in East Chang-chow," writes Rev. John C. Hawk, a Southern Methodist missionary to China. "The temple of the Chinese god of war was turned over to us for ten days as a preaching place. We pitched our tent in the large court in front and used the temple proper for a pulpit. The people came and gave splendid attention to the gospel message."

"I have been predicting that the Confucian temples of China would eventually be turned into parks, public utility buildings, and the like. Yesterday work was begun on the temple next door to our mission property to transform it into a public library, tea garden, and playground. What a boon it will be to the poor of the community!"

OFF FOR THE ORIENT.

Miss Belle H. Bennett, of Richmond, Ky., president of the Woman's Missionary Council of the M. E. Church, South, and Miss Mabel Head of Nashville, foreign secretary of the board of missions, sailed for the Orient on August 10 for a careful study of the board's work in China, Japan and Korea. They will be gone for several months; and if the European war comes to an end in the meantime they will return by the way of Europe, stopping in India to see something of the miracle of missions in that land.

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THE PERIL AND PROMISE OF THE PRINTING PRESS.

An Inductive Argument for the Denominational Paper.

By Rev. John Roach Stratton, D. D.

In the fifteenth century there was a German lad who had the euphonious name of Johann Gensfleisch. Translated into plain English, this means John Gooseflesh. It is said that John was one day playing near a pot of boiling dye, with which his father was preparing to color some skins. He had cut the letters of his name from the bark of a tree, and was spreading them out to form his name, when one of them accidentally fell into the pot of boiling dye. Quickly John plunged in his fingers to rescue the letter. Finding it very hot, he more quickly turned it loose. It fell upon one of the white skins which were waiting to be dyed, and when John lifted the block away he saw a beautiful purple "H" smiling up at him. That was the first letter ever printed upon the continent of Europe. Whether he admired the marks on the skin or meditated ruefully upon the marks which his irate father might make upon his own skin because of the accident, we do not know. But we do know that this incident or something else, started the young man to thinking. In the year 1450 we find a printing press working in Mientz, under the direction of Johann Gutenberg, who had changed his name from Gooseflesh by availing himself of an old German law which permitted a child to take his mother's name instead of his father's, if he desired. His discovery of the art of printing revolutionized the world!

Thought Determines Life.

The power of the printing press rests upon the truth that our thought determines our life. It is a dictum, both of secular philosophy and of Sacred Writ, that "As a man thinketh in his heart, so is he." Our being is but the reflex of our thinking.

Notice, now, that our reading today in large measure determines our thinking. The printed leaf and the throbbing life are vitally connected. "As a man thinketh, so is he." And as a man reads, so thinks he. Now, we can eliminate logically here, and say simply that as a man reads so

is he. It is impossible to overestimate the direct and powerful influence of reading upon the life. The psychological reason standing behind this truth is the interesting fact that our mental states are much more deeply affected by what comes in through the eye than by what comes in through the ear. Impressions made upon the mind through the ear are more or less transient, but those coming through the eyes are far more permanent, because the eye is more directly connected with the imagination—the picture making faculty within us. An impression coming through the eye is seized upon by the creative imagination, which tends to hold it, to impress it indelibly upon the brain tissue, and thus, through the law of suggestion, to make it a part of the permanent life.

Illustrations of the Influence of Reading.

There are many illustrations of this influence of reading over life. The case of Martin Luther is an instance in point. The Protestant Reformation really began at Erfurt, when Luther, rummaging through the library there, ran across a dusty copy of the Scripture, opened it and read, "The just shall live by faith." When that line fell upon the retina of Luther's eye, the Protestant Reformation became potentially a fact. The truth haunted him, as the story of his life makes plain; wherever he went that line from the printed page went with him. The words floated before his vision and sounded in his ears. The just shall live, not by the forms and ceremonies of a great external church—"the just shall live by faith!" Luther went to Rome, hoping that a visit to the mother church would strengthen his faith, but as he went up the steps of the Lateran, surrounded by the ceremonies, grandeur and gilt, these words came to him with insistent force, "The just shall live by faith." And so his life was turned into absolutely new channels. And the world was revolutionized by the reading of a single line!

There is a well-known but remarkable instance of how one book changes a life and then leads to other life-changing volumes. A little work entitled "The Bruised Reed," written by an old Puritan doctor, fell into the hands of Richard Baxter and led him to Christ as his Savior and to a great life of service in the ministry. Baxter then wrote, "The Call to the Unconverted," which is still in circulation and doing good to millions of men. Philip Doddridge got hold of this book of Baxter's, and it led him into a broader knowledge, a richer faith and a deeper experience of the things of God. Then Doddridge wrote a book called "The Rise and Progress of Religion in the Soul," which book fell into the hands of William Wilberforce, and so impressed him that he wrote a book called "Practical Christianity." And this book, in turn, made its way far down into the sunny Isle of Wight, and there thrilled the heart of Leigh Richmond. Then Richmond wrote the "Dairymen's Daughter," which book has been translated into more than fifty languages of the earth, working wherever it goes an immeasurable influence for the extension of the

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Baptist Sunday School Board, Nashville, Tenn.

gospel. Still, again, this book of Wilberforce made its way into a secluded parish in Scotland, and its reading worked an epoch in the life of a young man, who was afterward to thrill the world with his glorious ministry—the eloquent Thomas Chalmers. There it is, not a break in the chain: Baxter, Doddridge, Wilberforce, Richmond, Chalmers, and after these names another word needs to be added—eternity! For the influence of their works will never cease.

"Hurt Books."

The world is flooded as never before with vile and unwholesome literature. Let us beware lest the best be neglected and the taste of our young people be vitiated by the worst

that comes from the press. Recently four young boys were arrested in Kentucky for burglary and murder. They were caught in a house, and in the excitement they killed the owner. Their ages ranged from 14 to 18! When searched, their pockets were found filled with dime novels! Their crime was easily understood in the light of that discovery. Dr. Loun-

desburg, of Chicago, so long connected with our Northern Foreign Missionary Society, once said to the writer that he "was in hell for ten years as a result of reading Tom Paine's 'Age of Reason.'"

Recently a sign appeared in one

of our book stores, "Hurt Books for Sale Cheap." Books slightly soiled they were, books a little out of season, and pushed aside for new favorites, but "hurt books" (probably the maker of the sign was intent upon brevity), as if they really felt their being crowded out, seemed an odd way of putting it. Yet, if books did possess feelings, there might be many "hurt" books in all our homes—volumes pure, sweet and uplifting, pushed aside for the latest "fad," not worthy to be upon a lady's table, or in a young lad's hand! There is

a great responsibility upon parents to put good reading matter into their homes. One leaf may alter a whole life! In God's name, then, let the leaf be good!

Fifteen Billions Newspapers!

The newspapers of today are an especially powerful factor both for good and for evil. The history of the newspaper—from the first publication of the "Peking Tchingpao" (News of the Capital) in the year 713 of the T'ang dynasty, through the story of the "Acta Diurna" (Daily Occurrences) of ancient Rome, down to the present time—is full of absorbing interest.

"Public Occurrences," begun in Boston in 1690, was the first American newspaper. With this beginning, our papers have grown in number and spread over the country,

WOMAN'S CROWNING GLORY

Is Beautiful Hair—coveted by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original lustre, the trouble lies in the absence of the natural hair oil. There can be no life without food, so unless the hair is well fed with proper oil it cannot be expected to retain its lustre and beauty.

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Getting Back to Normal.

The war in Europe literally disrupted the American stock markets for a time, but now conditions have gotten back to normal. Rheumatism has practically the same effect on people—some days it is very painful, while at other times it is hardly felt. But if rheumatism is allowed to go unchecked, it is liable to prove disastrous. "RENWAR" is the one known remedy that will positively relieve rheumatism and bring the system back to normal. It is sold under an absolute guarantee of relief or money back. Get a fifty-cent bottle from your druggist today. If he does not have it, accept no substitute, but send to us. Sent prepaid on receipt of price. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.

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and for the office, the home, or the classroom will prove the readiest help in time of doubt or perplexity that you have ever owned. It has not been made brief by leaving out essentials, but by eliminating confusing discussions and extended explanations, and is a complete summary of the subject. Order it today and be grateful every day of your life.

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THE BAPTIST RECORD BOOK STORE
Jackson - Mississippi

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

until now America, with only five per cent of the population of the world, has forty per cent of the newspapers and magazines of the entire world. In 1900 carefully gathered statistics from every land showed about 50,000 papers published on earth, and the United States had 21,000 of them! During the last half century the number of papers in the United States has been doubling each ten years until the census of 1900 showed an aggregate number of copies issued each year of 8,168,148,749. At the same rate of increase we now have at least 15,000,000,000 copies each year. That is enough to put a wrapping of newspapers around the entire earth! We could cover the whole surface of the globe with the printed pages that are flowing yearly from the busy presses of our land!

Are They Evil or Good?

Think now of the enormous possibilities of that number of papers for either evil or good! It is said that Gutenberg once dreamed that, as he wrought in his cell at St. Aborsgot Monastery, he heard a voice warning him that the power of his invention would help bad men to propagate their wickedness and to spread evil over the earth. The voice further told him that the time would come when men would profane the art of printing and that posterity would curse the invention. Gutenberg then hurriedly took a hammer in his dream and began breaking the type into pieces; but another voice came to him and bade him desist from the work of destruction and go on with his invention. The voice told him that though it might be the occasion of much evil, God would use it as a fountain of infinite good, and through it finally give the right ultimate victory in all the earth. This dream of Gutenberg's is surely realized in the modern newspapers, for it is difficult at times to determine whether their influence is prevailingly for evil or for good. As we think of the good we should rejoice that our American newspapers are getting more and more on the right side in the great moral awakening now in progress for the cleansing of our business and political life from dishonesty, corruption and graft. The editors of our country, for the most part, have been fearless and aggressive in their denunciation of these evils, and they have rendered the public a magnificent service in their able and courageous battle for the right. Public opinion is to the body-social what the conscience is to the individual, and our great papers today are the leading and most effective moulders of public opinion.

On the side of evil, however, there are several counts which frankness and understanding must make against the average paper of today. One of these is the charge of sensationalism and catering to the morbid curiosity by the portrayal of scandal, vice and crime. It is, indeed, an alarming fact that the moral sewage of the entire world is turned daily through the columns of the newspapers, to be read by the youth of both sexes.

In Philippians 4:8 we read, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just,

whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The modern newspaper makes it difficult for us to obey that apostolic injunction.

Again, the quasi-partnership of most newspapers with the liquor traffic in advertising strong drink is an evil that is undeniable. Fair though we desire to be to the secular press, this charge cannot be escaped. The newspapers, by printing the pictures of whiskey bottles, etc., put the direct temptation to drink in the way of their millions of readers, and by thus advertising the wares of the liquor traffic they become accessories before the fact in much of the evil which the infamous traffic in human souls causes.

Vicious Sunday Papers.

Again, the publication of Sunday editions by the newspapers is a great evil. It prevents the employees, especially the army of newsboys who sell and distribute the papers, from attending Sunday School and church. Not only so, but the Sunday newspapers prevent many of their readers from attending divine worship by presenting to them a fascinating counter-attraction, and thus building up slowly but surely the non-church-going habit.

Further, though there is usually considerable good matter in the Sunday papers, the far greater proportion of it has to do with the same exciting, nerve-racking, heart-depressing, worldly interests, which have worn out the people, body and mind, during the week. The average Sunday newspaper is a conglomeration of advertisements, market reports, baseball slang, political hurrah, society scandals, Bowery murders, silly sentiment, Buster Brown humor, and William Randolph Hearst ethics—a dose sufficient to paralyze the moral energies of the people for the following week. The great English nation gets along prosperously without any Sunday papers, as does our sister nation, Canada, to the north of us; and America, including the newspaper men themselves, would be infinitely better off if another Sunday edition were never published in our country.

The Place of the Denominational Paper.

The undeniable evil in much of the secular printed matter of today makes the religious paper a necessity in every home. The poison of evil in the printed page must have its antidote in the inspiration of the good. As a denominational force the religious paper is absolutely indispensable. Dr. George W. Truett, of Texas, says, "In general, I want to say that one of the weakest places in our denominational life is the neglect of the denominational paper. Surely most of us, if not all of us, need the sharpest kind of rebuke for dereliction with reference to the denominational paper. It will pay, immeasurably pay, in all directions, pay perhaps beyond any other denominational investment for pastors, teachers, deacons and all the rest to magnify the denominational paper. It ought to be counted a disgrace for any Baptist family not to receive the denominational paper."

The religious newspaper is undeniably a strong force for unalloyed good. Its regular visits to the home are most helpful. This truth was once impressed upon me in a striking way. I was in the city of Atlanta, Ga., as a visitor and stopped at the postoffice to inquire for my mail. When I called my name the gentleman at the window made an inquiry about my parents, and I learned then that he had been a boyhood acquaintance in my old home in Greensboro, Ga. He told me in the course of the conversation that he had always felt very much indebted to our family, because of the fact that my mother had been instrumental in leading him to Christ. He stated that when he was a raw country boy, living in Green county, that he came each week to our home to deliver country produce, and that my mother saved the copies of the Religious Herald and gave them to this young man each week, and he said that reading the papers led to his conversion and entrance into the church. At the time when I talked to him he was holding a position of high trust and responsibility in the Atlanta postoffice and was an officer in one of the leading churches of the city.

How desirable it would be to us all if into each one of our homes there might come at stated intervals some clean, noble friend, whose presence would cheer, whose conversation would instruct, and whose ideals would inspire every member of the household; a friend who would advise truly and who would guide well. We may each have such a friend in the visits of the religious journal; and if such papers were in every home, the great truth that "As a man thinks, so is he," and as he reads, so does he think, would vindicate itself in nobler characters and better lives.—Religious Herald.

OKTIBBEHA ASSOCIATION.

The Oktibbeha Baptist Association will meet with Macedonia church, in Lauderdale county, October 30th, for a three days' session. This church is ten miles out from Meridian on the M. & M. railroad. Train leaves Meridian about 5 a. m.; get off at Suqualena. Come over and be with us. Yours for the work,

R. L. BRELAND, Clerk.

DE KALB.

Rev. P. S. Rogers assisted the pastor, Rev. J. H. Hooks, in a revival meeting at the Baptist church at DeKalb, Miss., last week. Brother Rodgers did some fine preaching and the pastor and his people at DeKalb fell greatly in love with him and we had a splendid meeting, despite the many difficulties we had to face.

There were twelve added to the church and the saints were much built up in the faith.

Free :: The Smallest BIBLE in existence; about size of postage stamp; marvel of printing art; 200 legible pages; New Testament Illustrated. Write today to Rev. A. A. Wilson, San Diego, Cal.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notices.

OWEN BROWN WEATHERSBY.

On Monday morning, September 4th, the death angel visited the home of Mr. and Mrs. Enoch Owen Weathersby and took all that was mortal of their sweet little baby, Owen Brown, aged two years, seven months.

This death, so unexpected, came as a great shock. While bringing unspeakable grief to the devoted father and mother and loved ones, it did not destroy all sources of comfort, the memories of his sweet little life remains as a balm for their bleeding hearts.

In his little plays he loved to sing, and his favorite song was "Jesus, Blessed Jesus." Three little brothers and a little sister are left lonely for their baby brother, but are comforted because of the fact that little Owen Brown is with Jesus. For such is the kingdom of heaven.

"The fringing crepe, the funeral train,

The little mound of sod,
In solemn tones these seem to say,
Prepare to meet thy God."

GRANDMOTHER.

Florence, Miss.

MRS. W. W. LOWRY.

(The substance of remarks made by Dr. J. A. Hackett, her former pastor, at the burial of Mrs. W. W. Lowry, at Forest, her old home, reported for The Baptist Record.)

The beautiful character and high esteem in which she was held justifies the large assembly that now gathers about the grave of this good woman. If I should say the ideal of womankind I am sure you all would agree with the utterance, as well meant, and well placed. Those of you who have known her, as I have, in your midst, for these years, not a few will readily recall, not only the nobility of her personality, but the charm and the attractiveness of her well ordered home. As wife and mother, her life was almost rare, in this age and community of splendid women. Her religion was her delight, as was shown by her constant attendance upon all of the services of the sanctuary, and the unfailing interest and part she took in all of the benevolent activities of her church and Sunday School. She was a model teacher and an efficient worker in society work for the extension of the Master's kingdom, as well as the patient and kindly care of the local poor and needy. Where shall we go to find her superior, if indeed her equal? While she was not what is regarded in common parlance a society woman, yet in the sphere of the best of that order in the community, she was a model of becoming modesty and a pattern of lady-like deportment, and personal attractiveness. What was fittingly said of the honored mother of King Lemuel may also be said of her: "Her husband who praiseth her is

known in the gates where he sitteth among the elders, or nobles, of the land; many daughters have done virtuously but thou excellest them all; and even her own handiwork praiseth her in the high places of the city."

A diamond hunter once found in an humble home in South Africa what was regarded as little more than a common rock by the natives, but which showed faces and gave out glintings to his practiced eye that told of no little wealth and beauty. He obtained possession of it, for a modest consideration, and not many months hence, under the skillful hand of a noted London lapidary, that same unpromising stone developed into a gem that now ranks with the highest and best among the crown jewels in the diadem of British royalty. So it is with this fair woman, found among the commonality of the people of earth, where there are so many of the rarest gems yet partly in the rough, under the perfectly skilled manipulation of the great Heavenly Lapidary—the Holy Spirit—she has been fitted to shine forever in the diadem of the King of kings and Lord of lords. For more than thirty years she walked hand in hand in happy wedlock with Mr. W. W. Lowry, one of nature's noblemen and of Christ's freemen even more noble, who has waited patiently her coming now for more than half as many years, on the beautiful and shining shore. What a happy meeting! Even angels might join in the festivities of such a joyful occasion.

Cornelia Barfield, daughter of Henry and Elizabeth Sherett Barfield, was born May 1, 1832, in Robertville, Beaufort district, South Carolina, spent her girlhood in Charleston, S. C., was baptized at the age of 14 years (in 1846) in the Wentworth street Baptist church, of Charleston, by Dr. Richard Fuller, of Beaufort, S. C. She was married on Sunday morning, December 2, 1860, in Jackson, Miss., to Mr. William W. Lowry, of Hillsboro, Miss., by Dr. Hunter, pastor of the Presbyterian church, of Jackson. Her home was in Hillsboro until the close of the civil war, when they moved to Forest, Miss., remaining there till 1897, when she came to San Antonio, Tex., where she resided till her death, on August 23, 1916. The burial was in Forest, Miss., where she was laid beside her husband.

The survivors are: Mrs. A. M. Eastland, Oklahoma City; Mrs. A. C. Barber, Cleburne, Texas; Misses Lizzie and Maude Lowry, San Antonio, Texas; Mr. Edgar B. Lowry, San Antonio, Texas; Mr. W. Percy Lowry, Shreveport, La.

These latter are all safely in the kingdom of the blessed Master and following in the footsteps of the dear father and mother who have gone on only a little before, where, as we humbly trust, all will meet some good day, an unbroken family, with all of their own loved ones in the blessed Father's home above.

"Friend after friend departs,
Who hath not lost a friend;
There is no union here of hearts
That hath not here an end;
But there is a life above,

Unmeasured by the flight of years,
And all that life is love."
Lovingly, her former pastor,
J. A. HACKETT.

TIME AND PLACE OF ASSOCIATIONAL MEETINGS FOR 1916.

Strong River—Pleasant Hill church—Oct. 3.

Louisville—Morgan's Chapel church—Oct. 3.

Kosciusko—Kosciusko church—Oct. 4.

Aberdeen—Algoma church—Oct. 3.

Yalobusha—Charleston church—Oct. 4.

Coldwater—Senatobia church—Oct. 4.

Mississippi—Concord church—Oct. 5.

Central—Utica church—Oct. 5.

Lauderdale—New Hope church—Oct. 6.

Magee's Creek—Line Creek church—Oct. 7.

Copiah—Sardis church—Oct. 10.

New Choctaw—Bethany church—Oct. 13.

Lincoln County—New Prospect church—Oct. 13.

Leaf River—Shady Grove church—Oct. 13.

Lawrence County—New Hebron church—Oct. 13.

Trinity—Antioch church—Oct. 19.

Rankin County—Dry Creek church—Oct. 19.

Tombigbee—Highland church—Oct. 14.

Choctaw—Blackwater church—Oct. 14.

Yazoo—Carrollton church—Oct. 17.

Jones County—Centerville church, 15 miles southwest of Laurel—Oct. 17.

Bogue Chitto—Friendship church—Oct. 18.

Union—Hermanville church—Oct. 19.

Harmony—Good Hope church—Oct. 20.

Hopewell—Pleasant Ridge church—Oct. 24.

Deer Creek—Merigold church—Oct. 24.

We have received no minutes of the following associations and hence cannot give time and place of meeting:

Tallahala.

Tishomingo.

Jones County (a new association).

Adoniram Judson (a new association).

Will some brother please furnish data for these associations?

A student from India states that he spent three years in London, and during all this time no one spoke to him of Christianity. Students in America from non-Christian lands have had similar experience. The unchristian way in which some church people treat foreign students is hard to explain. Many foreign students could teach some Americans lessons in Christianity.

JONES COUNTY ASSOCIATION.

The Jones County Association will convene with Centerville church, fifteen miles west of Laurel, October 17 and 18, 1916. You be sure to come to Laurel, October 17th, and we will carry you out.

J. C. PARKER.
Laurel, Miss.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

CLASSIFIED ADVERTISEMENTS.

PERSONAL OPPORTUNITIES.

Write Photo Plays; \$15-\$200 each paid. Experience unnecessary; details free to beginners. Producers League, 401 St. Louis, Mo.

Earn \$25 weekly, sparetime, writing for newspapers, magazines. Experience unnecessary; details free. Press Syndicate, 928 St. Louis, Mo.

Women Make Money Introducing Priscilla Fabrics, Hostess Underwear, Dresses, in sparetime. Beautiful samples furnished. Fitzcharles Co., Dept. 128, Trenton, N.J.

MOTION PICTURE PLAYS

Write Photo Plays, Short Stories, Poems; \$10 to \$100 each. Constant demand. No correspondence course. Details free. Atlas Pub. Co., 430, Cincinnati, O.

GREETINGS FROM ALABAMA.

Once a week The Baptist Record comes, bringing good tidings from the dear home folks. As I take it from the postoffice box I am aroused with the thoughts of saying good morning to my dear home people.

Our school, the Baptist Collegiate Institute, opened here September 6th and has enrolled up to the present time about 140 pupils, and others are still coming. We have a splendid faculty and student body and things are moving off nicely.

Since my coming to Alabama I have preached two commencement sermons and conducted seven revival meetings, in which there were forty-four additions to the churches—thirty-five by experience and baptism, eight by letter and one by restoration. The churches and communities were indeed kind and appreciative of my services among them.

My work during the summer has been very pleasant indeed. The good people of Newton, together with the school give me large congregations every Sunday morning and evening. It was a pleasure to be with Brother W. H. Tew and his people at Abbeville, Ala., in a meeting last week.

Truly yours in the work,
A. H. MAHAFFEY.
Newton, Ala.

STUMP BRIDGE.

After a week of prayer, appointed at different homes in the community, it was our pleasure to answer the call to "Macedonia," "Come over and help us" at Boyett. Beginning on the first Sunday, we conducted, prayed and preached right on through until Wednesday morning, the thirteenth inst.

With the prayers and faithful work of volunteers for Jesus, God gave us a glorious victory. Forty conversions have been reported. Twenty-five were received in the Baptist church—twenty-three by baptism and two by letter. Brother Lucas, a young home-raised preacher, now going to school at Sallis, said, "I cannot stand it!" and quit his school to come out to render that personal work he is so capable of giving, besides doing some of the preaching.

The manifestations of the Spirit's power was various and great. We hope to see such again soon, though we have not seen it in twenty-five years. God be with them till we meet again.

Yours fraternally,
F. H. BANCROFT, Pastor.

SOME MEETINGS.

J. A. Lee.

My first meeting was with the Old Silver Creek church, which is located four miles south of the town of Silver Creek. I have the honor of being pastor of this good old church, giving it a Saturday and Sunday afternoon appointment.

The meeting with this church began on the fifth Sunday in July and closed on Thursday, with two for baptism and one by letter and one restored, and the membership much revived.

A committee was appointed to revise the roll, which will be ready to report at our next meeting and the church has decided to report only those who can be accounted for.

This church has been organized about ninety-eight years.

The first Sunday in August found me in a meeting with the beloved J. H. Anding, with Old Bogue Chitto or Carter's Creek church, about twelve miles east of Summit. This church is somewhat younger than the first Baptist church at Jerusalem, however, she can boast of being one hundred and four years old. No church in all the State can boast of having a better pastor than this old church, and but few if any can boast of having a better membership to preach to than Anding.

In this meeting we received twenty-three for baptism and left the church on higher ground. I was with this church in their annual meeting in 1915 and was cordially invited by many of the members to be with them in 1917.

The second Sunday in August brought us back to Arlington, seven miles west of Bogue Chitto. I was with this church last year in a great meeting. Brother G. W. Gates has the honor of being the undershepherd of this flock, and Gates is a fine spirit and good to be with in a meeting. He does not dictate to the preacher, nor does he put a cracker to the sermon of the visiting preacher. This is a noble people to work with and they invited me back for 1917 and the Lord willing, we will be with them. We received thirteen for baptism and seven by letter and left the church happy on the way.

The first Sunday in September found us in a meeting at Arm. This church has been without a pastor since May and were somewhat discouraged and scattered. The meeting began on Sunday with Brother R. Drummond preaching two good sermons and I reached them in time to preach at night.

There were no accessions to the church, but Brother Ollie Buckley was called as pastor to finish out the year.

The church is anxious to co-operate with two or more churches in reach of it and form a good field. This is a plucky little band and I hope they will succeed in getting a good pastor right soon.

On the second Sunday in September I discovered myself down in George county, about six miles east of Lucedale, to begin a meeting with Rocky Creek church. Brother R. J. O'Bryant, the former pastor, was to be with us, but on account of sickness in his family he was deprived of this pleasure, so I was asked to take charge and conduct the meet-

ing as I saw best. This church is also without a pastor and is also anxious to co-operate with other churches and settle a pastor as soon as possible. There is a fine opening for some brother who is wanting work and if any one should desire to get in touch with this field they might do so by either writing to Dr. Horn, or Posey Eubanks, Lucedale, Miss., RFD.

We had a fine meeting with this church, received fifteen for baptism and three by letter and left the church feeling good and hopeful. They are to have the association with them beginning on Friday before the third Sunday in October.

I am sure that I did not give satisfaction to this church, for she invited me to be with them next year, and if the Lord wills it, I will be with them on the third Sunday in September.

Conclusions: Sermons preached during these meetings, fifty-four; received for baptism, fifty-three; received by letter, twelve; restored, one. Total received, sixty-six.

May the Lord bless all these churches with which I labored and make useful men and women of every one received.

ARKABUTLA.

This good church is located ten miles west of Coldwater, and eight east of Savage. The work is growing in a most satisfactory way to the pastor.

Some of the best people in the world live in this good little town and belong to this noble church.

We have here one of the best Sunday Schools in the State. The superintendent of this school is one of the best and most beloved young men it has ever been my pleasure to work with. He loves the Lord and is willing to do His work. He has the confidence of the people and they follow his leadership.

Brother Gregory, of Shelby, assisted in our meeting the latter part of July. In many respects the meeting was great.

Gregory brought to us some strong helpful, spiritual and instructive sermons. Both pastor and people were delighted to have him. There were no additions during the meeting but five have joined since the meeting for baptism.

Brother Ball, of Clarksdale, will assist me in a meeting next week at Dwiggin, four miles west of Drew. We ask the prayers of God's people for this meeting.

I preach every fourth Sunday afternoon to a noble little band of saints out here.

S. W. SPROLES.

SIX MONTHS IN BILOXI.

I came here about six months ago as pastor and found the church in splendid condition. The workers seemed ready and willing, and even anxious to see the work move forward. Brother T. J. Moore was here when I came and had done a most valuable work in his capacity as enlistment man. He put the church on the best financial basis it has ever known. There is not that haphazard, uncertain method that characterizes the business side of nearly all our churches. The pastor has been paid for his services promptly up to date,

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J. L. JOHNSON,
President.

Hattiesburg, Miss.

Station B

and our mission offerings through the envelope system have gone beyond previous years.

Brother J. E. Byrd was with us for about ten days in a meeting and did to the satisfaction and joy of us all, the work of an evangelist. We are making our plans to have him back with us as Sunday School man in November.

Under the efficient leadership of Brother J. C. Brent, our Sunday School is making the best record in the history of the church. We have made plans for a great Rally Day.

Our letter to the association showed a total of fifty-three additions to our church this year. Thirty-one of these were for baptism. There is every indication that the church is in a healthy growing condition. Everybody knows that Biloxi is rather a hard field of labor, but few, perhaps, know that the moral and spiritual condition is better now than ever before, according to the testimony of some of the oldest citizens.

A. H. CLARK.

HINDS COUNTY SUNDAY SCHOOL ASSOCIATION.

The interdenominational Sunday School Association of the first district of Hinds county will meet at New Salem on the second Sunday in October.

The pastor will welcome the association. Mr. Thornton Wallace will respond. Prof. A. J. Aven will discuss the "Inspiration of the Bible." Dr. Provine will speak on "The Country Boy." Mrs. Minnie Phelps will delight the children with appropriate stories. Mr. Virgil Howie, the lawyer Sunday School worker, will discuss the "Junior Sunday School Work."

All schools in the district are requested to send full delegations with a report of their summer activities.

M. G. WELLS.

"YOU DIDN'T COME SOON ENOUGH."

This is what a Chinese woman recently said to a missionary, "Oh, you didn't come soon enough! If you had come sooner I should never have bound my girl's feet and made her suffer so, nor would we have quarreled so much and spent so much money on theatricals and false worship."

Fred Paton, son of the noted missionary, John G. Paton, writes that one can always tell a Christian from a heathen by his personal appearance.

"Even the countenances of the children show a change when the gospel has been at work. In the heathen villages the children are always in a state of fear and terror. But it is delightful to notice the fun and frolic of the children in the Christian villages."

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CALHOUN ASSOCIATION.

The forty-first annual session of the Calhoun Baptist Association convened with the Sarepta church, on Thursday morning, September 21st, at 10 o'clock.

Former moderator, Rev. J. F. McKibben, was present and was re-elected.

Cecil H. Ellard was elected clerk, and A. L. Roane, treasurer.

Nearly all our home pastors were present and in addition visiting pastors and brethren, Rev. J. R. Somner representing Oxford Association; J. E. Powell, M. D., and Dr. B. G. Lowrey, representing Central Association; Rev. F. L. Holcum and Brother J. A. Powell representing Aberdeen Association; Brother Billie Davis representing Zion Association, and Rev. J. P. Harrington representing the Education Commission, were present and welcomed to seats in the body by the moderator.

The associational sermon was very beautifully delivered by appointee, A. F. Brasher, and indeed was a spiritual uplift.

About forty of the forty-four churches were represented by messenger or letter.

The second day will be long remembered by many because of a great address on missions, delivered by Rev. T. L. Holcomb.

He also preached a soul-stirring sermon from the subject, "The Three Assurances."

All who were present were made to feel glad of the spiritual feeling which prevailed and of the courteous treatment given by the Sarepta church and community.

At noon Saturday the association having finished its work, adjourned to meet with the Mt. Tabor church, Wednesday after the third Sunday in September, 1917.

Sincerely and prayerfully,
LESLIE E. ROANE.

McCardle Telephone Station.

I never see anything published in The Record from my church (Sardis) and not often a publication from Copiah county. Now, the Copiah Baptist Association meets with the Sardis church on Tuesday, the 10th day of October, 1916. Sardis church is eight miles southeast of Hazlehurst; has been twenty years since the association met with this church before, and we are praying and planning to have the best meeting of this association we have ever had. One in which greater and more successful plans will be made to extend Christ and His kingdom on earth. We trust it will be a time when the Spirit's power will reign supreme, and all Christian people will be raised to a higher plane of usefulness, and sinners brought to Jesus.

We want to have an old-fashioned spiritual meeting of this association — work, service and dinner on the ground (table) during the day, and prayer, song and preaching service at night. A time similar to the associational meetings which our fathers and mothers used to have when they would sing

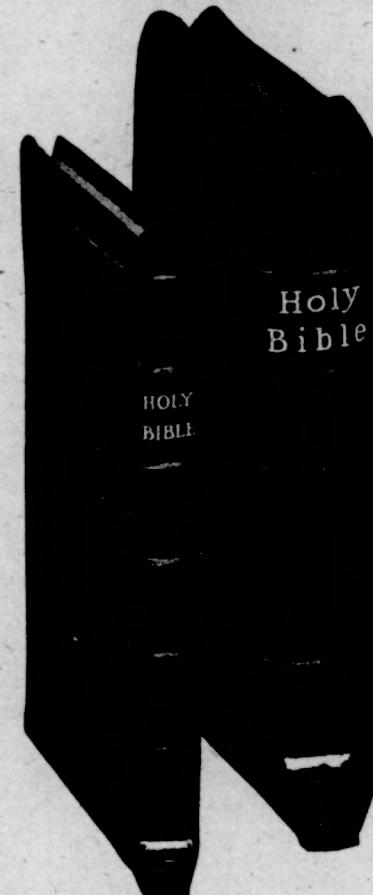
"O, when shall I see Jesus and reign with Him above,
And from the flowing fountain drink everlasting love?"

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ST. MATTHEW, 5.

15 ^a The land of Zab'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;

16 ^b The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.

2 And he opened his mouth, and taught them, saying,

3 ^c Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 ^d Blessed are they that mourn: for they shall be comforted.

5 ^e Blessed are the meek: for they shall inherit the earth.

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And with my blessed Jesus drink endless pleasures in?"

Chorus:
"And you'll sing hallelujah and I'll sing hallelujah,
And we'll all sing hallelujah when we arrive at home."

All come with great loving, prayerful hearts to work for Christ and His kingdom.

Yours in His work,
A MEMBER.

TO THE WOMEN OF CENTRAL ASSOCIATION.

My Dear Sisters:

On Thursday, October 5th, our association will meet, nothing preventing, at Utica. All are cordially invited by our friends at Utica, and hospitable entertainment promised to those who do. For myself, I should be greatly pleased to have many attend the women's meeting, and help us out with the program outlined below. Won't you come?

MRS. P. I. LIPSEY.



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